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OUR LIVING CHURCH

LUCILE DESJARDINS

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Prepared from a descriptive outline developed by Protestant Christian forces of the United States and Canada through The International Council of Religious Education, and released to the constituent denominations.

LEADERS' MANUAL

Coöperative Vacation Church School Unit for Intermediates

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Published for

The International Committee on Coöperative
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THE WESTMINSTER PRESS

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Our Living Church

"You must understand, this is no dead pile of stones and unmeaning timber. It is a living thing. . . .

"When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder! . . .

"The pillars of it go up like the brawny trunks of heroes: the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable: the faces of little children laugh out from every corner stone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon."—From *"The Servant in the House,"* by Charles Rann Kennedy. Used by permission of Harper & Brothers.

A Message for Leaders

MY CHURCH

"Before I was born, MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty. . . .

"MY CHURCH enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten; and then, when else I might surrender to foolish and futile ideals of life, the truths that MY CHURCH taught became radiant, insistent, and inescapable.

"In the stress and storm of adolescence MY CHURCH heard the surge of my soul, and she guided my footsteps by lifting my eyes toward the stars.

"When first my heart knew the strange awakenings of love, MY CHURCH taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

"When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

"When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me, and wooingly she has called me back to live within the heights of myself.

"Now have come the children dearer to me than life itself, and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

"MY CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask it. I will help her to do for others what she has done for me. In this place in which I live, I will help her to keep aflame and aloft the torch of a living faith."—*William Henry Boddy.*

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INTRODUCTION

A group of earnest Christian pastors lingered after the other leaders had been dismissed from a Vacation Church School conference, facing together the question, "How may we build up an intelligent, whole-hearted love and loyalty for the Christian Church in the lives of our growing girls and boys so that they will become effective participants in the life of the church, attending regularly its services of worship and sharing its enterprises?"

The keen interest of this group reflects the feeling of need on the part of other pastors and Christian leaders who love the Church and are concerned for its future. For to the girls and boys of this generation will fall the task of determining the policies of the Church of the future and of carrying its responsibilities.

The Vacation Church School affords an unusual opportunity for such leaders as these to build up in the lives of junior-high-school or early-adolescent girls and boys a loyalty to the Christian Church and its enterprises. The longer sessions and the more frequent meetings of the Vacation Church School give this part of the total church program an advantage over the Sunday or the week-day sessions. Its opportunity for activity and for greater informality is also an added advantage.

Intermediates and the Church

Junior-high-school girls and boys are interested in belonging to organizations. They like to feel that they have a vital part in them. For this reason it is not difficult to persuade them, especially if they come from Christian homes, to join the Church.

But in almost every community there are a confusing number of churches, representing different creeds, customs of worship, forms of organization, and traditions. The friends of the girls and boys, whom they meet at school, attend many different churches.

Furthermore, girls and boys often gain mere glimpses of detached fragments of their own local church programs, especially if the church

has a complex organization. They often fail to grasp the relationship of these segments to the total program of their local church, to the denominational program, and to the work of coöperating Protestantism. They need to learn, also, how the program of their church fits into the program of the community in its relationship to the public school, to the homes, and to other community agencies.

In the sixth or the seventh grades in many public schools pupils are beginning to gain a perspective of world history through courses in Old World backgrounds which trace civilization from prehistoric times up to the period of the discovery and the exploration of the American continents. It is important that they see the place of the Christian Church in this historical development. Now is indeed the time for them to begin to see the Church of the past and of the present as a living whole with a direct relationship to the Church of the future.

This book contains plans for both a two weeks' school (see pages 70 ff.) and a school of a longer duration.

It may be used by pastors in training groups of girls and boys for church membership or in other parts of the church program.

Objectives for the Units

On the basis of the needs and the interests of junior-high-school or early-adolescent girls and boys the following *general objectives* have been formulated for this course:

1. To help Intermediates to understand and appreciate the significance of the living Church in a changing social order.
2. To furnish background on the origin, growth, and development of the Christian Church and its contribution to civilization.
3. To face ways in which the living Church to-day will need to change in order to build a new world.

However, since each local situation in which this course is to be used will be different, the leaders of girls and boys of this age will need to think through their own statements of desired outcomes in the light of the demands of the situation and of the needs, interests, and experiences of their own groups of girls and boys. The leaders in charge of the Intermediate Department should meet and decide which

of the following specific statements of desired outcomes would be most worth-while for them to set up as goals for their own group. In case none of these seem to fit in with the situation a space is left below for the local leaders' own formulation of a statement of desired outcomes.

Desired Outcomes

1. A clearer and fuller understanding of (a) the meaning of the Church and (b) its function in relating individual and group life to God and in uniting its members in Christian fellowship and Kingdom service.

2. A growing familiarity with the total program of (a) the local church, (b) neighboring churches, (c) the different denominations, (d) coöperating Protestantism.

3. A growing appreciation of our religious heritage, as expressed (a) in Christian symbolism, art, and other features of church architecture and decoration; (b) in religious hymnology and liturgy; (c) in the Christian ordinances; (d) in the biographies of Christian leaders; and (e) in the social idealism which to-day is finding expression in attempts at economic justice, world peace, and international good will.

4. A discovery of interesting local church history which will lead to an appreciation of the sacrificial efforts of church leaders who have helped to build the church into the life of the community.

5. A growing appreciation of the contribution of the leader's own denomination and of other denominations in the community to the work of building a Christian social order, especially of the way in which the churches of the community have worked together or are working together for community betterment.

6. A discovery of some of the difficult and perplexing problems that the Church of the past has faced, and of the difficult problems that the Church of the present is facing which are like or unlike those of the past.

7. (a) A frank facing of the responsibility resting upon the Christian Church of building a Christian social order; (b) the creating of

a desire and a determination in the lives of girls and boys to have a vital part in this challenging enterprise; (c) a discovery of ways in which they may do this.

8. A growing consciousness, on the part of each member of the Church, of the importance of Christian stewardship which expresses itself in a sense of moral and financial obligation, causing each person to do his part as he is able to support the Church and its Kingdom program.

9. In churches which favor a strong evangelistic message rather than the message of the social gospel, the creating in the hearts and minds of girls and boys of a desire to extend the gospel message throughout the world and a dedication to the task of world-wide evangelization.

10. _____

Choosing Particular Objectives

It should be stressed once more that no one school can hope to realize all these desired outcomes during a single Vacation Church School season. It becomes necessary, therefore, to make a choice of one or two or three of them for special emphasis. If the school is to be a coöperative, interdenominational enterprise, the emphasis will, naturally, be somewhat different from that of a school which is denominational or local. In rural communities the emphasis will be different from the emphasis in a settlement-house school in a congested city center. In churches with a more conservative point of view theologically the emphasis will naturally be different from that in a church which stresses the more liberal type of theology.

It is a significant fact that a number of the many different Protestant denominations have come to the place in their spiritual history where they can accept for the children of their respective constituencies a Vacation Church School unit planned coöperatively by representatives of these denominations. This is made possible only by the development of a unit flexible enough and containing enough different activities to fit in with the varying points of view represented.

This course is not intended, however, to take the place of courses which are integral parts of the denominational curriculums, planned definitely to foster denominational loyalty and to prepare girls and boys definitely for membership in a local church. This is intended, rather, to supplement such courses by giving to girls and boys a broader view of the Universal Church now at work.

Organization of the Course

This course has been planned on the basis of four short program units. In the very nature of the course these four units cannot be distinctly isolated from each other since they deal, respectively, with the present, the past, and the future of the Church, and these are closely interwoven. For a four-week school there will be a unit for each week. The three-week school will probably find it best to close with Unit III, spreading throughout the weeks the emphasis in Unit IV or making that the emphasis in the closing program features. The two-week school may combine Units I and II for one week and Units III and IV for the second week by selecting from each of them only one or two major activities and centering the attention on these. In one of the experimental schools, of two weeks' duration, attention was centered on the Early Church and the local church to-day, with their points of likeness and contrast.

Session plans for twenty-five days have been included for the sake of the less-experienced teacher. On pages 70 ff. will also be found skeleton session plans for a ten-day or two-week school for those leaders who are forced to content themselves with a short-term school. They should not be used except in those situations where such a school is a necessity. Leaders with experience and training will wish to use this book as a source book from which they may glean suggestions for activities, procedures, and source materials useful in planning their own programs.

Adaptation to Specialized Situations

The activities have been planned with four types of Vacation Church Schools in mind:

1. Vacation Church Schools in a city or a large town, where various churches are within easy walking distance.
2. Vacation Church Schools held in settlement houses or neighborhood houses, or held coöperatively by a group of city churches in a cosmopolitan center in congested areas, to which girls and boys come with widely varying religious backgrounds, including Jewish and Roman Catholic.
3. Vacation Church Schools held in towns or villages, or in suburban communities, either of the local-church or coöperative type, which have a fairly homogeneous group of pupils.
4. Vacation Church Schools held in very small villages or in the open country, where there is probably only one church and few religious resources.

Description of Experimental Centers

In order that the activities and procedures outlined in this unit might prove as practicable as possible for varied types of schools, the unit was used experimentally in five different situations. These were as follows:

A. A large down-town church in the city, formerly in a wealthy locality but now in a transient, apartment-house type of neighborhood, with a very complex organization, paid staff, and adequate equipment. Resources in religious art, architecture, and symbolism within a local church sanctuary and in other churches of the neighborhood were more than adequate. The Intermediate Department was small but separate from the other departments.

B. An institutional church in a congested section of a large city. The church situation approached the neighborhood-house type, with the constituency largely Roman Catholic in background. The congregation at the time was anticipating a new church and educational building, for which ground had been broken. In the meantime the Intermediate group met in a large room over a store building. About twenty were in the group, which was accustomed to a traditional type of program.

C. A large nondenominational church in the city, attracting people of many denominational backgrounds with tendencies toward a conservative theology, accustomed to a transmissive type of Vacation Church School program. There was adequate equipment for study and work but less adequate provision for worship. The Intermediate group consisted of more than 125 girls and boys of different nationalities and church backgrounds, with some Negroes in the group. The program was in charge of students from an institution for training Christian workers.

D. A federated or union church in the suburbs, rather conservative in theology. The entire school was small but all except the Kindergarten group were working on a church unit. In this situation the Intermediates were combined with the Juniors and worked also as assistants in the Primary Department. The group was above the average in intelligence and creativity.

E. A liturgical type of church, large, with adequate equipment and having a separate department for the Intermediate group. This group, consisting of about twenty girls a little above the Intermediate age, was especially interested in a dramatic project.

In each of these schools plans were made with the leaders, objectives chosen in the light of the particular situation, and activities selected which seemed most suited to the realization of the objectives chosen. In each case limitations within the situation itself, such as the resources available or the particular point of view of the church constituency, made necessary the choice of certain activities and procedures in preference to others.

For example, in one school it was decided to limit the program to an emphasis upon the work of the local church; to contrast and compare the local church with the early Apostolic Church, omitting all the procedures and source materials which dealt with most of the past history of the Church in the hope of making use of these in a future unit. Desired Outcomes 1, 2(a), 3(b) and (d), 4, 6, and 9 were therefore chosen for special attention. Because of the short length of the school (two weeks), two major activities were selected:

the making of a composite "Book of Churches" and the beautifying of the Intermediate Department room.

The Point of View

A leader who reads this text through thoughtfully will discover a considerable difference in point of view and in procedures between this course and some of the former courses for Vacation Church School, which represent a more traditional and transmissive approach to teaching.

In this course, and in others representing a more creative and life-centered approach, the program becomes a coöperative enterprise shared alike by girls and boys and their adult leaders. It is closely linked with the experiences which are vital to the girls and boys themselves. Plans are not fixed rigidly by the adult leaders according to some textbook which outlines in detail every step of the procedure. They are worked out together in a democratic fashion by leader and group.

The Leaders' Manual, therefore, becomes not a textbook to be slavishly followed, but a source book from which leader and group may draw suggestions and factual and inspirational materials for use in the program which they have worked out together.

In this more creative approach to teaching, the relationships existing within the group and between the adult leader and the group are of greater importance than the amount of subject matter which has been mastered.

The chief end, therefore, becomes, not the assimilation of certain facts or the imposition of certain doctrines, but rather the development of certain attitudes toward the Church and its program and the creating of an interest which will send the girls and boys forth eager to learn still more about the Church and to be intelligently loyal to its program.

It is clear, therefore, that no day-by-day reading of this book will suffice. The leader will need to read this book entirely through before he can consider himself prepared to teach even one session. The teachers who are to use this book should meet together and read it through

aloud, discussing those features which they feel would be most usable in their situation. In this way a helpful picture of the whole might be gained and a discriminating choice made of activities and source materials for the local group.

What Is a Unit of Guided Experience?

A program unit, as the term is used throughout these pages, is a combination of worth-while experiences shared by leaders and pupils which seem to them to have meaning and value. Through these experiences or enterprises, planned jointly by the girls and boys and their leaders, Intermediates may learn how to live together as Christians in a social group.

For the chosen projects to have real value from a Christian and an educational point of view, they should be chosen as enterprises which are worthy in themselves and appeal to the girls and boys as being of such character as to advance the cause of the Kingdom. In the choosing of them the girls and boys should have a real part. They should also have a real part in the subsequent plans for carrying these enterprises through to completion. Through the carrying out of these projects there should come to each member of the participating group the joy of achievement and of creative activity.

Suggested Major Enterprises

The following are some of the major enterprises suggested in the four short units, from which a selection may be made of those most practicable and appealing to the local group:

1. Making pilgrimages or trips to different churches.
2. Constructing a map of the community; locating churches on it.
3. Making a "Book of Churches."
4. Organizing the group according to a church pattern.
5. Planning worship services.
6. Making a "Book of Minute Biographies."
7. Making a time line (see page 94).
8. Making linoleum block prints, stencils, or spatter prints of symbolic designs.

9. Developing a play giving the history of the Church.
10. Constructing a church bulletin board.
11. Beautifying the church interior.
12. Making a worship screen or imitation stained-glass windows.
13. Repairing equipment in a church plant.
14. Planning a dedication service.
15. Making a "picture show" about the Church.
16. Planning a final exhibit and open house for the school.
17. Forming a church service club or committee.

Program for Daily Sessions

In planning the program for the daily sessions care should be taken that a balance is maintained between the elements of worship, discussion, study and investigation, constructive activity or handicraft, trips and other recreational features. In some cases handicraft is apt to consume too large a proportion of the time. In others the recreational features are too long-drawn-out to be effective. Study, discussion, and worship, which give meaning, purpose, and guidance to the activities, should by no means be neglected.

Winfrey Dyer Blair, in "The New Vacation Church School," suggests the following daily program for the Intermediate Department:

- 9.00 to 9.20—Planning the day's work.
- 9.20 to 10.45—Reports of committees and of individuals; discussions; supervised study and research; construction work; creative work; planning and conducting services of worship.
- 10.45 to 11.10—Games.
- 11.10 to 11.30—Preparation for worship.
- 11.30 to 12.00—Service of worship.

The daily program in connection with these units may work out something like this:

- I. Pre-session activities. 8.45 to 9.15 or 9.30.
- II. Period for group assembly, group planning, reports, discussion, and so forth. 9.30 to 10.00.
- III. Period for committee work, including investigation and study, planning worship services, constructive activities, craft work, et cetera. 10.00 to 11.00.
- IV. Recreational period: games, trip. 11.00 to 11.30.
- V. Preparation for worship and service of worship. 11.30 to 12.00.

Or like this:

- I. Presession time for committee work.
- II. General meeting for entire group, discussing plans, hearing reports, and so forth.
- III. Recreation: games out of doors.
- IV. The service of worship, including preparation.
- V. Special trip or pilgrimage, or craft work.

In a one-room school, where the older girls and boys join with the other departments in a general assembly and worship period, the program might work out something like this:

- I. Presession activities.
- II. Worship or assembly period (all departments).
- III. Study period (perhaps out of doors in the shade).
- IV. Recreational period (planned with consideration for the schedule of other groups).
- V. Period for discussion and group planning.
- VI. Committee work, constructive activities, or craft work in smaller groups.
- VII. Informal worship (department alone).
- VIII. Dismissal.

The following daily schedule was used in one situation in which a very large department necessitated a more carefully organized daily program than would be needed in a smaller group:

- 9.00 to 9.10—Song, prayer, offering (all departments together).
9.10 to 10.10—Study groups (nine in all).
10.10 to 10.30—General assembly (reports and announcements).
10.30 to 11.10—Work groups (handicraft).
11.10 to 11.30—Closing service of worship.

In this particular department there seemed to be no need for a recreational period. The girls and boys were so intent on their work and the program was so varied that there was no demand for a playtime.

Presession Activities

The leader who is wise will see that the first girl or boy who steps inside the door of the department room is given some challenging thing to do which will occupy his time. For some the browsing table or the library nook will furnish just the right kind of occupation. Others will be more interested in activities, such as carrying forward

some craft work they have started. Still others will be interested in forming a committee to plan some phase of the program for the day or week. Suggestions for these presession periods will be found in connection with session plans.

Discussion and Group Planning

Girls and boys need to learn how to think things through together and to discuss problems that are vital to them under the skillful guidance of a leader who understands how to stay in the background and yet keep the discussion moving in the right direction. Through such periods of group thinking social understandings may be developed and a mutual feeling of tolerance and appreciation for the points of view of others may be cultivated.

Three different types of group thinking may rightfully find a place in a Vacation Church School program for Intermediates: (1) group planning of ways and means by which group projects may be executed; (2) discussion of the facts and truths which are being studied in connection with the chosen unit, especially ideas about religion; and (3) group thinking with regard to problems of individual and group conduct in the school.

Departmental Worship

During the first week, or unit, the worship services should probably be planned by the leader and held in the sanctuaries visited, if pilgrimage to different churches is chosen as one of the group activities.

In connection with the second unit, while the emphasis is upon the Church of the past, the worship services may center around great historic hymns and prayers of the Church; certain of the symbols, inscriptions, or pictures observed in the churches; or the lives of great church leaders.

In the third unit the worship may center around the prayer, "Thy kingdom come. Thy will be done in earth." A dedicatory worship service at the close would furnish a fitting climax for this unit.

For the fourth unit emphasis may be placed upon the spiritual and social qualities needed for effective membership in the Christian Church.

Throughout these services girls and boys should have increasing opportunities for leadership. They should be taught the principles governing the development of services of worship. "Youth at Worship," Christian Quest Resource Materials for Leaders, gives these principles in a condensed form. Materials suggested in the worship section in the Book List will be especially helpful to the leader in this connection also.

Use of the Bible

For Unit I the Biblical materials may be selected according to what is found on the walls and elsewhere in the interior of the churches visited. It will also be interesting to girls and boys to discover that during the Middle Ages, when the Bible was largely a closed book to the common people, artists and craftsmen carved and painted the Scripture message and story on the walls, the altars, and the great windows of the cathedrals, so that all the worshipers might read them. Inscriptions, carvings, stained-glass windows, and paintings still tell the Bible story to-day. By looking up in their Bibles the references given, girls and boys will begin to realize the important part the Bible has played in the life of the Church throughout the centuries. A good book to be used in this connection would be "The Bible Beautiful," by Estelle May Hurl.

In connection with the development of the history of the Early Church, for Unit II, the teacher should by all means turn to the record of the beginning of the Church as given in The Acts and as reflected in the Pauline letters.

For Unit III attention may be centered upon Christ's own life purposes and his teachings, particularly his social ideals for the Kingdom of God on earth as recorded in the Gospels.

For Unit IV the Pauline letters and the Gospels will furnish material.

Recreational Period

The recreational period for this age affords an excellent opportunity for the girls and boys of the group to develop their own leadership abilities. Several good books suggesting interesting games and other

social features should be available for the recreational committee. Two or three of these are given in the Book List on page 201. In some situations, it would be a good plan for these older girls and boys to undertake responsibility in planning and leading the younger children in their game period.

Coöperation of the Pastors

Such a course as this should not be undertaken without the fullest coöperation of the pastors of the community or of the churches involved. The plan for the unit should be thoroughly outlined and presented to them before it is chosen, so that they will be well aware of the plans and of ways in which they may share in its development.

There will also be other church leaders in the community and persons who are familiar with the history of the local churches who will have valuable resources to contribute. The public library will be a helpful resource in many situations. Leaders should go through the library to discover what books will be most helpful to use on a browsing table or for reference.

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UNIT I

OUR LIVING CHURCH—IN THE PRESENT

DESIRED OUTCOMES

To help the members of the group to discover as many helpful and interesting things as they can about their local church and the other churches of the community; their resources in religious art and symbolism; their services of worship; their program of helpfulness for the community, the nation, and the world; their patterns of organization; their beliefs; and their customs of receiving a person into the church fellowship.

In this process of learning about the local church or churches it will also be a part of the teacher's purpose to gain insight into the attitudes and ideas of the girls and boys with reference to the Church which may need further interpretation and enrichment in the light of Christian ideals.

SUGGESTED ACTIVITIES

1. Taking a test on the Church and church membership; compiling the results and discussing them together.
2. Making a map of the community, town, county, or district; locating on it the churches and other community agencies.
3. Making trips or pilgrimages to different churches of the community, including:
 - a. Preparatory planning.
 - b. Worship services held in the church, where possible.
 - c. Interviewing pastors and other people familiar with the history, program, and organization of the church.
 - d. Taking notes; making sketches of interesting features.
 - e. Reporting on the visits made and writing up descriptions for a group book.
4. Organizing the group after the pattern of some church organization.

5. Starting to make a "Book of Churches."
6. Starting a log book or record book of what is planned and accomplished at each session.
7. Showing a movie reel or stereopticon slides depicting the activities or history of some church or churches.
8. Making a "picture show" of interesting churches visited or of cathedrals and churches around the world.

HOW SEVERAL SCHOOLS STARTED

A. For the opening session in one school the Intermediate departmental room had been arranged with a browsing table, on which were placed notebooks made by the group the year before; pictures of the local church from an architectural magazine; books with pictures of cathedrals; and also "Church Symbolism," by Frederick Roth Webber. While the girls and boys were assembling, those arriving early looked through the records of their work the previous year, showing them to the new members in the department. Several boys began searching in the book on symbolism for the meaning of the monogram IHS, to which their attention had been called the evening before.

The leader then gathered the members of the group around a large table in one of the two rooms set aside for their use and began to plan with them what they should do in the sessions ahead. The following suggestions made by members of the group were listed on the black-board as follows:

Visit churches.

Study church symbols.

Make a map of the neighborhood.

Make a "Book of Churches."

They decided to visit a large Jewish synagogue; a near-by Roman Catholic cathedral; an Episcopal church; a very old and historic neighboring Congregational church; and their own church. In preparation for these visits each member of the group was given a specific responsibility for observing and describing certain features, such as: the portal or entrance of the church; the chancel window;

the ceiling; the floor plan; the pulpit; the Communion table or arrangements for the Communion.

Following this preliminary period of group planning, each person was given a copy of the "Test on the Church and Church Membership" to check (see page 195), with the understanding that this test would be used later as a basis for group discussion.

For a recreational feature the girls and boys were then taken on a "follow the leader" trail through some interesting places in the church plant where they had never been before, such as up the long, winding steps into the tiny gallery from which the antiphonal responses were sung. They were then led around to the front entrance of the church, where they observed the words carved in stone over the portal: "The Master is come, and calleth for thee." Entering the sanctuary, they walked down the main aisle, taking seats in the front. The following service of worship was held:

CALL TO WORSHIP: "The Lord is in his holy temple: let all the earth keep silence before him."

HYMN: "The Church's One Foundation" (first stanza only).

BRIEF TALK BY LEADER: In this talk mention was made of the many different people who have helped to build the Church: apostles, evangelists, faithful leaders and members, past and present. Attention was called to the figures carved in stone and wood and portrayed in stained glass to remind the worshipers of this great number of church builders from the past. Then attention was called to the figure of the victorious Christ in the chancel window, portrayed standing and holding out his hands.

READING (*by leader*): "Our Living Church," from "The Servant in the House," by Charles Rann Kennedy (see front of book).

CALL TO PRAYER:

"This is my Father's house,
And in it I would be
Both brave and true His will to do
Who watches over me.
This is my Father's house,
With others I would share
Its music bright, its golden light,
Its fellowship of prayer."¹

¹ Stanza by Mrs. J. M. Ross, of Erie, Pennsylvania, added to hymn, "This Is My Father's World."

PRAYER (*by leader*), followed by The Lord's Prayer.

BENEDICTION.

A real spirit of worship was felt in this brief service.

While the members of the group had made a tentative plan to visit another church on the following day, there was unanimous agreement that they needed more time to study their own church sanctuary, investigating the symbols and the figures carved in wood and stone. Hence their revised plan for the next day was:

1. Period of study and work in the church sanctuary (making drawings or sketches in notebooks).
2. Period of study and investigation in study room (looking up meanings of symbols and monograms).
3. Period for group planning and reports.
4. Worship service in small chapel adjoining sanctuary.

For this service in the chapel the following program was used:

PRELUDE: Music of the hymn, "For the Beauty of the Earth."

PRAYER (*by one of the girls in the group*).

SCRIPTURE (*read by a boy*): The Transfiguration of Christ. Luke 9: 28-36.

BRIEF TALK (*by leader*): The attention of the group was turned to the reredos, in which the transfiguration scene was carved in wood. The leader emphasized the fact that Jesus bade his followers leave the mountain top and go down into the valley, where people were in need. The mission of this particular church, in the midst of the crowded city, with its poverty, sin, and need, was emphasized.

HYMN: Last stanza of "For the Beauty of the Earth":

"For Thy Church that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to Thee we raise
This our hymn of grateful praise."

BENEDICTION.

During the remainder of this first week the members of the group visited a Jewish synagogue; started work on their map; started their "Book of Churches"; found out about their own church program of

service and plan of organization; visited the Roman Catholic cathedral; and organized their group into a church session, electing moderator, deacons, and elders.

B. In another school, a start was made by the use of the story "What It Meant to Be an Early Christian," portraying the courage required for an early Christian to be faithful. The more than one hundred girls and boys who enrolled were divided into ten different study groups and as many different work groups. After some discussion it was decided that the study groups should each work out one section for a composite book, which would tell the story of the Early Christian Church and of their Church of the present. The work of each study group was as follows:

1. How the Early Christian Church began.
2. How members were added, and how they are added to-day.
3. What church members do.
4. The early Christian martyrs—present-day martyrs.
5. How the Church spread—Paul's First Missionary Journey.
6. How the Church spread—Paul's Second Missionary Journey.
7. How the Church spread—Paul's Third Missionary Journey.
8. Paul's voyage to Rome.
9. Missionaries who have gone out from the local church.
10. A study of the hymns of the Church.

For the period of work the department divided into interest groups engaged in the following activities:

1. Making curtains for the department room.
2. Making imitation stained-glass windows for the room.
3. Making the window frames.
4. Making plaster of Paris plaques for the room.
5. Making a bulletin board, bookcase, and altar screen.
6. Making a series of posters portraying the results of work in the study groups on the Early Church.
7. Planning the design and constructing the group book of the Church.

C. In a smaller school the following activities were suggested by the group of Junior-Intermediates on the first day:

1. Scrapbooks containing pictures of churches, poems, hymns, prayers, and so forth.
2. Learning about the founders of the Church.
3. Planning worship services.
4. Making stained-glass windows.
5. Visiting churches.
6. Dramatization.

SESSION PLANS

Session I

Presession Plans

Early comers will be glad to help to arrange the books and pictures on the browsing table and in the library nook; to distribute supplies where they will be accessible when needed; to place the chairs in an informal grouping around a table or in a semicircular formation. One person may be appointed to take care of the registration of those who come. Others may plan with you or with one of the other leaders a brief and simple opening service of worship, using familiar hymns and Scripture passages.

Seek to get acquainted with new pupils through engaging them in friendly conversation while working. Stimulate their interest in the different churches of the community by asking questions or by calling attention to interesting features on the browsing table which they may not have noticed.²

Group Assembly

Perhaps it will be a good plan to begin with a brief service of worship, using familiar hymns and Scripture passages and closing with a prayer asking for God's help and blessing on the plans which are to be

² Consult the Book List on page 201 for suggestions of helpful books to have on the browsing table for these opening sessions. Pictures of cathedrals and churches will also be useful.

made. In some way in this service the emphasis on the Church should be introduced.

Then guide the members of the group in the process of thinking through together plans for the subsequent Vacation Church School sessions. If they have had a school the year before, guide them in recalling some of the more satisfactory experiences in connection with it. Appoint some one to list on the blackboard worth-while plans for this year. Each member of the group should feel free to make suggestions.

Call attention to interesting features of some of the churches of the community, or show interesting pictures of churches throughout the world, or ask puzzling questions concerning certain facts about churches. Suggest the possibility of trips to interesting churches near by. Lead the members of the group to the point where they will be really interested in making a special study of the churches during the Vacation Church School period. Then have them list on the blackboard possible activities which they might carry on in connection with this study and questions for which they would like to find an answer.

Recreational Period

For this first day use some familiar game which may be played out of doors.

Committee Work (Giving the Test)

When the members of the group have come in from their play period distribute copies of the "Test on the Church and Church Membership" for them to check. Before they begin work each should be comfortably settled at a table with a well-sharpened pencil. Directions for introducing and giving this test are to be found on page 48.

Trip to Church

In preparation for this visit have the members of the group list on the blackboard some of the things they should be looking for. Each person should then be given some special feature to observe and report on to the rest. An itemized list of possible things to observe is given on

page 52. If desired, this guide sheet for observation may be mimeographed and distributed and each person may check his own special responsibility on it. Suggestions for gaining the best values from these trips to the churches are found on pages 49 ff.

Worship Service

The elements in this service and its theme would be largely dependent upon the distinctive features of the church sanctuary visited. Quiet, worshipful music may be played on either the piano or the church organ for the prelude, a familiar hymn of the church sung, with the leader giving enough of its background to enrich its meaning. Then a few significant features of the interior decoration or architecture of the church may be pointed out and one of these selected for special attention. The leader may then wish to quote the passage, "Our Living Church," from "The Servant in the House" (see front of book), calling attention to the people who have made up the Church of the past; or he may use the selection, "I Am Your Church" (page 183). A fitting prayer and a hymn would close this first service of worship in the church sanctuary. For other suggestions see the services of worship outlined on pages 58 ff.

The program for this first session, if carried out in this way, would be outlined and timed approximately as follows:

- 8.45 to 9.00—Presession Plans.
- 9.00 to 9.30—Group Assembly.
- 9.30 to 10.00—Committee Planning.
- 10.00 to 10.20—Recreational Period.
- 10.20 to 10.40—Test.
- 10.40 to 11.10—Visit to Church.
- 11.10 to 11.30—Worship Service.

In those situations where the demand for handwork is strong it may be wise to introduce the group on the first day to one of the handwork projects, such as the construction of the map. Plans for this are given on page 46.

Session II

Presession Plans

As the girls and boys come in they may be set to work examining the books and pictures on the browsing table, sketching more carefully some of the designs observed in their visit to the church, or returning to the church to observe and take notes on other new and interesting features. Some may be copying monograms and looking them up in a book on symbols to see what their meaning is. Still others may be making floor plans of the auditorium of the church.

Group Assembly

The members of the group will wish to continue developing their plans for future sessions. The different activities which they have suggested should be written on the blackboard and committees should be selected for special tasks. For example, committees may be needed for the following:

- Church pilgrimages.
- Community map.
- "Book of Churches."
- Log book.
- Playground games.
- Worship.

If the desire for a real group organization is strong the suggestion may be given that they organize like a real church, with the various officers a church has. If this suggestion meets with the approval of the group a committee should be appointed to confer with the pastor or some other local church officer to find out what the church pattern for organization is. If several different denominations are represented in the enrollment, members of each denomination may find out about its plan of organization and report back to the group. Care should be taken, however, lest conflict and dissension arise over this matter. It should be borne in mind by the leaders that this matter of differing forms of church organization has been provocative of much strife in the past history of the Church. Whatever organization is finally decided upon should be strongly functional.

Definite work for each committee should be discussed by the group as a whole and plans for committee meetings should be made.

Recreational Period

This may be in charge of the newly appointed recreational committee or, if the members of the committee feel that they are not yet prepared to lead, an assistant may continue to conduct the games out of doors.

Committee Work

If the distance to the church to be visited is not too great there will be an opportunity for a brief meeting of each committee in which the members may further discuss plans and prepare reports to be given to the entire group or may actually start work on the project for which they are responsible. The log book may be started, the cover for the "Book of Churches" designed, and the map of the community plotted. If no trip is planned these other projects may be carried still farther.

Trip to Church

A Jewish synagogue would be an interesting place to visit if there is one in the community. If none is available, see pages 49 ff. for further suggestions as to the selection of churches to visit.

Worship Service

Probably it will not be possible to hold a service of worship within the synagogue itself, so a brief service may be held either preceding the trip or following it, using Psalms 100, 84, or 121, or selected passages from Psalm 119, and centering attention upon the scrolls of the Scriptures prized alike by Jew and Protestant.

Session III

Presession Plans

Books on church symbolism should be on the browsing table, perhaps opened to the section on Hebrew symbolism. Bibles also should be available, and other literature telling about the Hebrew synagogues and the Jewish Temple. As members of the different committees

arrive they may begin work on their special projects. The recreation committee will plan games. For this, several books on games should be available. The worship committee will be gathering together helpful and suitable worship material. The map committee may work on plotting out the map. The log book committee will be busy writing up the reports of the previous day's work and planning. Members of the committee on the "Book of Churches" may be working on their cover design and an outline for the items which they think should be included in the book. Many of the committees will be planning reports to give in the group assembly.

Group Assembly

When a signal is given, the entire group will gather to hear the reports given by the different committees and to make further plans together for their various undertakings. The committee on church visits should have a schedule of trips ready to submit to the group and should be ready to assign special responsibilities to different persons for observation. The committee on the map may report plans and progress made; so also the committee on the "Book of Churches." If a committee has been appointed to find out the details of the organization of the local church (or churches) it should make its report. If a plan is reported which seems acceptable to the group as a whole, plans for the election of the various church officials may be scheduled for the next session. So far as possible the personnel and the work of the various committees already selected should be preserved in this new organizational set-up.

Reports may next be made of significant and interesting features observed in the visit to the Jewish synagogue, or to some other church, on the previous day. The Jewish symbolism will lead the group back into the Old Testament stories and laws for its origin. Emphasis should also be placed upon the modern educational, social, and philanthropic program of the Jews for their own people. This may be compared with the ancient laws for education and philanthropy as given in the Old Testament. The messages of the Hebrew prophets, Amos, Micah, and Isaiah, will also be valuable in this connection.

If the next church to be visited is a Roman Catholic church the leader may prepare the group for this experience by suggesting that in Catholic churches people are found worshipping at any hour of the day, so that they may not be thoughtless in disturbing them. The girls should be sure to bring their hats along for this visit. One group of girls who found themselves without hats on the day chosen for this visit used white handkerchiefs on their heads in place of hats. No woman is supposed to enter a Roman Catholic church with her head uncovered. In one group a preparatory worship service was held in the departmental room preceding the trip to the cathedral. The hymn "Faith of Our Fathers! Living Still" was sung and a bit of the story of its Catholic writer was told. The motto found over the entrance to the Jewish synagogue visited the day before was referred to: "My House Shall Be Called a House of Prayer for All Peoples."

Recreational Period

The newly appointed recreational committee will take charge of the games and direct them.

Committee Work

Special attention should be given to putting down in some permanent form the notes and the sketches made in the previous visits. These notes may then be reported in the group assembly and handed over to the church book committee for their use. If the map has been drawn, the churches visited may be located upon it. Perhaps some color scheme may be used to designate the different denominations.

Trip to Church

If this trip is to a Roman Catholic church attention may be called to such distinguishing features as: vigil lights; confessional boxes; the stations of the cross. The priest who took one group of girls and boys around the church explained all these features very simply. In addition he took the group into a room at the rear where the different vestments were stored and demonstrated how a priest prepares for officiating at a service in the church.

Worship Service

This may center around any one feature which has specially appealed to the group, such as a stained-glass window, the altar, or the stations of the cross. If this service has been held before the visit, suggestions given on page 49 may be used.

Session IV

Pre-session Plans

On the browsing table should be found books and other materials helpful in interpreting features of the last church visited. This will furnish work for some who come early. Others on special committees will wish to plan their own work. One or two may be prepared to act as tellers, preparing slips for voting, if the election of church officers is to take place that morning.

Group Assembly

The perfecting of the church organization and the election of officers may be the first item of business. In the selection of church officials the character qualifications essential should be stressed. This will afford an excellent opportunity to emphasize Christian stewardship.

Different committees may report problems they are facing, progress they have made, and future plans. The committee on church pilgrimages should have a schedule of places and dates ready. This may then be posted on the bulletin board for future reference. Before any church is scheduled for visitation on a certain date the committee or the leader should make sure that some responsible person in the church has been notified of the visit and its purpose.

Reports may be made of the previous day's visit and special features of interest noted. Any problem concerning the conduct of the school or the school program may be brought to the attention of the group and referred to the newly elected officials for their consideration.

Recreational Period

This should consist of one or two out-of-door games planned by the committee.

Committee Work

Committees should continue work on the plans already started such as: working on the map; making the log book; making the "Book of Churches"; gathering materials for worship services.

Trip to Church

If an Episcopal church is visited, attention may be directed to ways in which it is like a Roman Catholic church and ways in which it is like a Protestant church. The test blank, entitled "Ways of the Church," published by the Department of Religious Education of the National Council of the Protestant Episcopal Church, Series I, Forms B, C, D, E, would be helpful in this visit; also the book, "Worship of the Church," by Jacob A. Regeester.

Worship Service

This may be centered around some characteristic feature of the church, such as the altar. In one Episcopal church visited by a group of girls and boys the service of worship centered around a beautiful stained-glass window depicting "the glorious company of the Apostles" and "the goodly fellowship of the Prophets." This afforded an excellent opportunity to introduce an ancient hymn of the Christian Church, the "Te Deum Laudamus." Perhaps this would be a good opportunity to use the story on page 155, taken from the book "God's Candlelights," describing the observance of All Saints' Day in a tiny Episcopal chapel in an African mission station.

If a Lutheran church is selected for this third visit there is likely to be a good deal of religious symbolism connected with the sanctuary. The important place which the open Bible has on the altar as a central feature may be stressed. The service of worship may center around this open Bible as the way which leads to Christ. Perhaps the story of how Martin Luther found Christ through a study of the Scriptures may be told to the group. In one school a group of girls went into their own church sanctuary and observed many things they had not noticed before and the meaning of which they did not understand. A brief service of worship was held, thanking God for the Christian heritage revealed through these symbols.

Session V

Presession Plans

Those who come early will continue work on the activities already started or spend the time at the browsing table looking up the meaning of certain things they have observed in their visits to the churches.

Group Assembly

The new president or chairman or moderator should preside. Any business matters may be brought up and discussed. Plans for the next trip may be reported. Different ones in the group, whose own churches have not been visited during the week, may be assigned the work of observing their own church auditoriums or sanctuaries on Sunday and making a report to the group on the following day.

If desired, this may prove a good opportunity to discuss together the answers checked by the different pupils on the "Test on the Church and Church Membership," given earlier in the week. In this discussion the leader will perhaps feel the need of turning the attention of the group away from the importance of elaborate church buildings to the thought of the Church as a fellowship of Christian people striving toward a common end. This will help to prepare the way for visits to those churches which emphasize other things more than they stress elaborate ritual and costly church edifices.

Recreational Period

Care should be taken that the same games are not played so often that they become tiresome. New games should be tried out, perhaps one new one each time. If a picnic or some general school excursion is planned for this day the recreational period may be omitted.

Committee Work

Continue the activities started, with special effort to bring the map project, at least, to completion by the end of the next session.

Trip to Church

This may be a trip to a Congregational or a Presbyterian church. If so, call attention to the simplicity of the church interior in contrast to

the richness of religious symbolism in the other more liturgical churches. If there are any features suggesting the historic tradition of the local church or the denomination in its American or English background, call the attention of the group to them. Call attention also to the more prominent place of the pulpit in churches of this type in contrast to the central place of the altar in the other churches. Make sure that the members of the group are taking careful notes and are observing the essential items of interest.

Worship Service

This may emphasize the Bible, our American tradition of the Pilgrims and the Puritans, the place of the church in early American life; or it may center around some outstanding feature of the particular church visited; or plans may be worked out for an installation service for the newly elected officers. This service may be introduced by the leader with the thought of the more democratic form of government found in most Protestant churches and the corresponding need for church officers who are faithful and wise in carrying out their leadership responsibilities. For this service selected passages from Paul's Epistles to Timothy may be used, such as: I Tim. 3:8-10; 4:11-16; II Tim. 1:6, 7. The newly elected officers should give their promise before the rest that they will be faithful in the performance of their duties. The verse, "It is required in stewards, that a man be found faithful," I Cor. 4:2, may become the theme for this service.

Session VI

Presession Plans

Special attention should be given to checking up the work started and to bringing to completion at least one or two of the activities, especially the map of the community.

Group Assembly

Reports should be made by the different committees on the work which has been undertaken, the work which has been completed, and plans which have been made.

If this is a Monday session, reports may also be made as to the churches attended on Sunday and the interesting features which have been observed. Perhaps some will bring with them their church bulletins. These and other materials gathered from local churches attended may find a place in the "Book of Churches." Plans for the rest of the session may be discussed. The group may prefer not to visit any church but to spend the time bringing up their notes and carrying forward toward completion the various projects started.

Recreation Period

The group may wish to try over some of the new games learned during the previous week.

Committee Work

This may be a longer period if no church pilgrimage is to be made. Every effort should be made to complete the map and have it ready for display with all the churches located on it. The "Book of Churches" should have the cover design completed and careful notes, sketches of the distinctive symbols in the churches visited, floor plans of the interiors of these churches, and other items of information entered neatly in the book in their rightful places. There should be a description of the program of each church for its members and for others; of the church organization; of how a person becomes a member. There may also be a statement of the distinctive beliefs of the Church. This material, arranged in loose-leaf form so that each person on the committee may have a share in working on it, should be bound together and ready for display. The log book or record book for the school should have a description of each day's program and plans as they have been worked out; the names of officers and committees; and any decisions which the group has voted upon. Pictures of the group in its various activities would also be a desirable feature of this book. Possibly pictures may be taken of the other departments also and brief reports of what each of these has been doing may be included in the record.

Trip to Church

If another trip is scheduled for this day's program, much the same procedure may be used as in the other trips. Whether this trip is made to a Disciples church, a Reformed, a Baptist, a Methodist, or a Congregational-Christian church, the leader should be familiar with the background of religious tradition and heritage which the particular denomination represents and should direct the attention of the group to features in the local church which emphasize these outstanding contributions to the religious life of the community.

Worship Service

This will follow the plans of the other services. If no trip is taken the service may be held in the departmental room with the worship committee in charge. It may take the form of a service of Thanksgiving for the living Church, and for the churches of the community and all that they do to enrich the life of the community; or it may be a very informal service in which each person tells of the things which impressed him most in the visits made. Perhaps these two emphases may be combined. On pages 59 f. will be found suggestions for services which may be held in Presbyterian, Reformed, Baptist, Congregational-Christian, Disciples, Friends', and Methodist churches.

PLANNING A PROGRAM FOR A ONE-ROOM SCHOOL

In a small school where all the departments meet together for an assembly period at the beginning of each session and where there are no churches near enough to visit, a different type of program will be necessary. This type of situation also often calls for a two weeks' unit, so there is need for careful selection of activities. Sometimes the leader for this type of school comes into the community for this two weeks' period and so does not have the opportunity to make the careful preparation "on the job" that a person in the community would have.

Probably this leader has been foresighted enough to bring along a box or a suitcase filled with the kind of books, pictures, and work materials which will make a Vacation Church School successful. For the Intermediates there may be intriguing pictures of cathedrals and

chapels and churches from all over the world and books giving the stories of some of the great church leaders. For the opening session the older girls and boys may help the leader to unpack the suitcase and arrange about the room the pictures, books, and work materials which are found in it. For the opening service of worship a bright scarf on a table, a vase of flowers, a beautiful picture hung where all may see it will help to create a worship setting in even the barest room. The girls and boys who come early may be set to work to help in creating this setting. Others may be set to work registering the younger children as they come.

After a brief worship service, using familiar hymns and other materials, the Intermediates may separate. They may wish to spend more time looking at the pictures of chapels and churches which they have arranged around the room. The leader may guide them in taking an imaginary trip around the world, visiting interesting cathedrals and churches pictured on the walls. Some of these small-church interiors may furnish suggestions to the older girls and boys of ways in which they may add to the beauty of their own church.

If thought desirable, the "Test on the Church and Church Membership" may be given or, if no available place for writing is at hand, the group may discuss the different answers while the leader reads the various items or places them on a blackboard. This may lead to a discussion of the value and place of a church in a community. The project of drawing a county or community map may be suggested. On this the church and other community agencies may be located. A discussion of what each of these does for the community would also be useful.

Or, if the members of the group are more interested in plans for beautifying their own church building and grounds, each may draw a sketch of what their own one-room church would look like "if dreams could come true." If desired, these church-interior sketches might be colored.

Before the first morning is over plans should be made with this group of older girls and boys to carry out one of the major activities suggested. This may be to make the community map; to beautify their

own church building and yard; to look up the local history of their church and to make a play out of it; or to carry definite responsibilities in connection with the work of the younger girls and boys in the Vacation Church School. It may be that the group will decide to open up a closed church in the county, cleaning it and repairing it and planning some sort of program in it for the children in the vicinity. If this is done it is very important that the adults of the community should be taken into confidence and made a part of the project. The approval and consent of those responsible for this church property should by all means be secured before the project is attempted. It is advisable, under these conditions, that not more than one major project be attempted. One worth-while project carried out successfully, with all the meanings which should be derived from it, is much more valuable than a variety of activities started and not carried through to completion.

During the subsequent sessions of this school the leader may give the stories of church leaders who have helped to build the Church, especially those who have come from rural and small-church situations.

SUGGESTIONS FOR THE MAJOR ACTIVITIES

Making a Map of the Community

In preparing to construct a map of the county, town, or community, the committee should decide first of all on a scale of distances which will be convenient. Cross-ruled paper of a heavy grade is especially well suited for map-drawing. On a large sheet of paper distances should be plotted according to the scale decided upon, using a foot or a yard rule. If one of the boys has a set of drawing tools so much the better. The drawing should first be done lightly in pencil. Later it may be traced over with India ink. Streets and highways should be placed in their proper locations, and natural features, such as rivers and hills, sketched in or noted by customary symbols. The names of streets and other important locations should be printed neatly in the proper places. In such a map accuracy is of prime importance.

In locating the churches, schools, and other public buildings, some series of symbols decided upon by the group should be employed. A legend interpreting these may be placed in the lower right-hand corner of the map, along with the scale of miles used. The group may decide to use, in part at least, the symbols employed for field sketching or map-drawing found in Boy Scout or Girl Scout Manuals. Or the following set of symbols, taken in part from those used by the Inter-church World Movement in town and county surveys, may be used:

Neighborhood Boundaries	-----
Parish Boundaries	_____
Railroads and Trolleys	— — — — — — —
County Boundary Lines	-----
Outlines of Communities	_____
Hamlet	o
Town or Village	⊙
Large Town or City	⊛
Church	□
Pastor's Residence	4
Separately Maintained Sunday School	Ⓢ
Abandoned Church	■
Public School	⊕
Circuit of Several Churches	⌞
Grange, Lodge, or Other Community Building	⌞

In cases where the church service is held in a schoolhouse the symbol for the school may be placed inside the church symbol. The denomination of the church may also be shown by using different colors in the square for each denomination represented.

Often there will be road maps available in service stations or real estate offices. These may serve as patterns and may be adapted for this special use.

In a city or a larger community the school district or the boundaries of a parish of a given church may define the limits of the territory to be plotted.

The members of the committee may wish to add certain decorative features to their map. For example, they may wish to add silhouettes of the various churches in their proper locations; or they may decide on a decorative border around the map, using church symbols. For suggestions for these decorative borders, see the "world friendship" maps, particularly those of the world, of the United States, and of China, printed by The Friendship Press.

If some of the boys are especially interested in electricity an interesting project would be to make an electrical map, with proper connections so that when a button is pressed a miniature church, placed in its proper location, will be lighted.

Still other groups may be interested in making a relief map of their town, placing in their respective locations the different churches modeled from clay or papier-mâché. In country places the group may wish to make a large out-of-door map, using sand, clay, cement, and such materials.

When the map is finished it should be put to some good use in the church and the community. It may be placed in the church office or in the entrance to the church. Care should be taken, however, that this project should not assume such proportions that it overbalances the more vital parts of the program, which deal with the history and the program of the Church. One week would be sufficient time to give to this project.

Giving the Test on the Church

To prepare the group for taking the "Test on the Church and Church Membership" (see pages 195 ff.) have the members seated at tables and supplied with well-sharpened pencils or with pens. Printed or mimeographed copies of the test should then be distributed. Motivate the group for thoughtful and independent checking of the answers. Emphasize the right of each person to do his own thinking. Try to eliminate from the minds of those taking the test any thought

that this is an examination and that they will be graded according to the answers the leader considers correct. Allow the members of the group a brief opportunity to ask any questions they wish about the procedure. At least twenty or twenty-five minutes will probably be needed by the average group to complete the checking.

The leader should study carefully the results of this test. The answers checked will reveal the points of view with regard to the function of the Church which are most widely divergent from the group thought.

After the papers have been handed back the results may be compiled, and later tabulated on the blackboard to serve as a basis for group discussion. In these discussions care should be taken that each person's ideas are given due consideration, even though they do not harmonize with the points of view of the majority or of the leader himself.

Other tests on the Church are listed on page 197 of this book.

Church Pilgrimages

In progressive education, trips and excursions of one sort or another are receiving special emphasis for their distinctive values. In Vacation Church Schools trips are often made a weekly feature of the program. However, these trips must be carefully prepared for and rightly motivated or much of their educational value is lost.

In preparing to use this Vacation Church School text leaders should investigate the religious resources available in the different local churches of the community. In many communities selection must be made from among many different churches which might be visited. In other communities there may not be more than one or two churches accessible or within walking distance. These may be meager in resources in the fields of religious art and symbolism. In still other communities the leaders will need to rely almost entirely upon pictures and book descriptions of other churches. If the members of the group live in the open country, a trip may possibly be planned to a near-by town or city, where several different churches may be visited. Or the group may be taken by automobile to some small, one-room

church, with a view to discovering ways in which its beauty and its usefulness as a place of worship for the immediate community surrounding it might be improved. In some situations where an attempt to study church programs and interiors would result in wasted time it is better to turn the attention of the group to other more fruitful undertakings.

Let us imagine that there are in your town the following churches: Roman Catholic, Lutheran, Methodist Episcopal, Baptist, Disciples of Christ, and a Friends' meetinghouse. You may then wish to visit these according to the order of their historical development. Stuber's "How We Got Our Denominations" will prove a handy book to use for reference here; or you may refer to the "time line," or historical chart found opposite page 112 of this book; or you may look up an account of each church body in an encyclopedia.

You may wish to begin with your own church and proceed to the one which bears the greatest amount of resemblance to your own and then to those which are most markedly different. That would probably bring your visits to the Roman Catholic church and the Jewish synagogue last.

In each visit certain points may be stressed. For instance, in the Lutheran and the Presbyterian and Reformed churches the place of the Bible as the authority for life may be stressed. In the Friends' meetinghouse the use of quiet meditation and the guidance of the Spirit of God, and the absence of forms and ceremonies will be emphasized. In the Methodist church attention may be turned to the evangelical fervor and the hymns of praise which were characteristic of the Wesleyan revival from which Methodism sprang. It is well to keep in mind the German background of the Evangelical communions.

It is well to remember also that even though one church of a denomination may be strongly liturgical in its order of service another church of the same denomination in another section of the country may be very "low church" or nonliturgical.

Care should be taken also that girls and boys may learn to discover the points all churches have in common in fellowship, purpose, and heritage. The points of difference, which are perhaps more easily

discovered, may blind their eyes to the Christian ties of common fellowship that bind together all Protestant and Roman Catholic churches.

Each church sanctuary should be studied for its distinctive features. In one church there may be a stained-glass window, depicting some New Testament scene, which deserves attention. In another church there may be the portrait of some great-souled leader who has put his very life into the building of the church in the community. In another church the Bible in its position in the center of the sanctuary may be observed. Even the printed service of worship of the preceding Sunday morning found in the pews will be worth considering. A beautifully carved Communion table; the altar with its cross and candles and sacred monograms; an inscription over an archway; a monogram on a marker in the pulpit Bible—all may provide a means of learning something more about the living Church.

Before starting out on the trip, as much information as possible should be secured concerning the denomination and the local history of the church to be visited. Of course, arrangements should always be made with the pastor or caretaker or some church official, so that the purpose of the trip is understood and the church open. Often it may be planned so that some one representing the church will be there to welcome the group and to answer questions. This person may be the pastor of the church. In an interesting visit to an Evangelical church one group was led by the pastor through the church to the altar, where there was a very beautiful wood carving of *The Last Supper*, by Leonardo da Vinci, then up into the choir loft, where the playing of the organ was explained. After he had played the chimes for the group, the pastor brought the visit to a splendid climax by playing several familiar hymns, while all joined in singing.

A mimeographed guide, somewhat like the following, may be distributed to members of the group for special study before the first pilgrimage; or this outline may be placed on the blackboard and each pupil may write down in his notebook the items for which he has been given special responsibility. One group found it convenient to carry Manila folders containing mimeographed copies of the instruction

sheet and extra blank sheets of paper for note-taking and sketching. It is important that some one carry along one or two reference books on church symbolism, by which unknown symbols may be identified.

Guide Sheet to Be Used in Visiting Churches

Name of Church..... Denomination.....

Location..... Date of Visit.....

NOTE.—Draw a circle around the number of the item for which you are taking special responsibility in the group report.

I. The Church Building.

1. Take a snapshot of the *building*, draw a silhouette of it, or cut out a picture of it from a church bulletin.
2. Make a *floor plan* of the interior.
3. Observe the *entrance* to the church. Is there some carving or an inscription over the doorway or portal? Try to identify it and sketch it. Where does the idea come from? What does it mean?
4. Observe the *stained-glass windows*. What Biblical scenes, religious symbols, words, or monograms are on them? Where do these come from? What do they mean?
5. What *wood carvings* does the church have? Are they Biblical scenes, symbols, monograms, or inscriptions? Where do these come from? What do they mean?
6. What *paintings* are there? What do they represent? Where does the idea for each one come from? What does it mean?
7. What *embroidered work* can you find? (For example, there is the marker for the pulpit Bible.) Look especially for embroidered monograms. What do they mean?
8. What occupies the *central place* in the church? The altar? A reredos? A window? The Communion table? The pulpit, with a Bible on it? What does this central feature tell you about the church?
9. What arrangement do you find for the *Communion service*? for *baptism*? What do these arrangements indicate about the way in which these ordinances are observed?
10. What do you find in connection with the individual *pews*? Are there hymnals in the racks? Bibles? holders for individual Communion cups? stools on which people may kneel? printed services of worship? prayer books? copies of the Church's creed? cards for strangers to fill out?
11. What other interesting features did you find?

II. The Church Program of Worship.

1. Look up a copy of the *service of worship* for the preceding Sunday morning; or, if you were there, recall it from memory. What parts does the minister take in this service? In what ways do the people participate in the service? Copy this service of worship in your notebook, or paste it in, so that you may compare it with the services in the other churches visited.
2. What other services of worship does this church hold each week? on special occasions?
3. How do the people of this church observe the *holy Communion* or the Lord's Supper? How often do they observe it? Who may share in this service with them? In what ways is the method of observing it like that of other churches? In what ways is it different?
4. How are people *baptized* in this church?

III. For What Religious Beliefs Does This Church Stand?

1. Find, if possible, a copy of the creed of this church, or the confession of faith. Find out what distinguishes this church from others in doctrinal beliefs. How are these different from the beliefs in your church?

IV. Pattern of Organization.

1. What is the relationship of this church to the denomination of which it is a part? What is the highest authority in this church?
2. Make a chart or picture of the organization of this local church. What are its officers called? Who plans the church budget? Who has the responsibility of deciding how the church money is spent? Who is responsible for the church building and property? Who is responsible for the Sunday School? for the Vacation Church School?
3. In what ways is the money which the members contribute spent?

V. Church Membership.

1. What steps must a boy or a girl take to become a member of this church? What must an older person do to become a member? What must a person promise or agree to in order to join this church? Interview the pastor, if possible, to find an answer.

VI. The Church's Program of Service.

1. What indications can you find in the church or the parish house of the work the church is doing for the members of the church? the community? the world?

2. Interview the pastor, the director of religious education, or some other person or persons responsible for the directing of the service program of the church or any of its organizations to find out what the church is doing:
 - a. For the poor of the community.
 - b. For those physically handicapped, such as the blind, the crippled.
 - c. For the aged.
 - d. For the sick.
 - e. For homeless children.
 - f. For sinful people.
 - g. For strangers in the community.
 - h. To help to make the community a happier and safer place in which to live.
3. Find out what this church is doing in this country among any of the following groups of people:
 - a. The Negroes.
 - b. The Southern mountaineers.
 - c. Mexican and Spanish-speaking peoples.
 - d. Migrants.
 - e. Foreign-speaking people in large cities.
 - f. Oriental people in the United States.
 - g. Indians.
 - h. People in rural sections.
 - i. Any other people in need.
4. Find out what this church is doing for people of foreign countries:
 - a. In China.
 - b. In Japan.
 - c. In Africa.
 - d. In India.
 - e. In the Near East.
 - f. In South America.
 - g. In Europe.
 - h. In other parts of the world.
5. Find out what the church does to help along such causes as:
 - a. International peace and good will.
 - b. Economic justice.
 - c. Liquor reform or temperance.
 - d. Interracial relations.
 - e. Education.

Inscriptions Frequently Found in Churches

The following inscriptions are among those sometimes found in churches, carved in stone or wood over archways, on the side of the

Communion table, on the pulpit, on panels, on the walls, on a reredos, or inserted in the glass of a stained-glass window:

"Ye shall keep my sabbaths, and reverence my sanctuary." [Lev. 19:30.]

"My house shall be called a house of prayer for all peoples." [Isa. 56:7.]

"I am the bread of life." [John 6:35.]

"In this place will I give peace." [Hag. 2:9.]

"Holy, holy, holy, is the Lord of hosts." [Isa. 6:3.]

"The Lord is in his holy temple: let all the earth keep silence before him." [Hab. 2:20.]

"I am the way, and the truth, and the life." [John 14:6.]

Many others will be recalled to the mind of the reader.

Occasionally, in a church of foreign-speaking people, the inscriptions will be in a foreign tongue and will require translation. For example, in one interesting old Evangelical Lutheran church the following words are found carved in German around the great high mahogany pulpit:

"Ihr werdet die Wahrheit erkennen, und die Wahrheit wird euch frei machen." ("Ye shall know the truth, and the truth shall make you free."—*John 8:32.*)

Biblical Scenes Portrayed in Windows and Carvings

In addition to the inscriptions there will be many Biblical stories pictured in windows, carvings, and paintings. For example, in the same old German church mentioned above the following Bible stories or scenes are depicted in the stained-glass windows, in wood carvings and in paintings, and in mosaics in tile:

Story of the Good Samaritan. Luke 10:30-37.

Christ Blessing Little Children. Matt. 19:13-15.

Call of the Four Fishermen. Mark 1:16-20.

The Walk to Emmaus. Luke 24:13-32.

Christ Healing the Sick. Mark 1:32-34.

Christ Sending Out His Disciples. Mark 6:7-13.

Mary at the Tomb. John 20:11-18.

Christ in Gethsemane. Luke 22:39-46.

Jesus Teaching on the Mountain Side. Matt., chs. 5 to 7.

Christ Knocking at the Door. Rev. 3:20.

In another church the whole story of Christ's life is told in the series of stained-glass windows that extends around both the sides and the back of the church.

Sacred Monograms

The following sacred monograms are frequently found in church decoration:

IHS or IHC. Abbreviation of the Greek word for Jesus, *Ἰησοῦς*.

XP. A very ancient symbol from the Greek word for Christ, *Χριστός*.

ΑΩ. Alpha and Omega, the first and last letters of the Greek alphabet, meaning the beginning and the end.

I.N.R.I. Stands for *Iesus Nazarenus, Rex Iudæorum*, Jesus of Nazareth, King of the Jews.

These are often worked out in decorative designs in embroidery or wood carving. They are sometimes combined with one another. The following illustrate a few of these decorative symbolic designs:



By consulting books on church symbolism many variations and forms may be found. Some have a very early origin, having been found carved in the catacombs in Rome.

Religious Symbols Found in Churches

Some of the symbols most frequently found in churches are the following:

The Latin Cross



The Cross of St. Andrew



The Greek Cross



The Papal Cross



The Fish. The Greek word for fish, ἰχθύς, or

ICHTHUS, combines the initials of the Greek

words, Ἰησοῦς, Χριστός, Θεοῦ, Υἱός Σωτήρ, which

are translated "Jesus, Christ, Son of God,

Saviour."



The Trinity



The Mystic Rose (for the Virgin Mary)



Seven-branched
Candlestick



The Hand of God



The Vine



The Ship



The Wheat



The Anchor Cross



The Word of God



The Star

The Law of God



Five-pointed



The Dove (for the
Holy Spirit)



Six-pointed



Nine-pointed



Each of the Evangelists, or Gospel writers, and each of the apostles has his own particular symbols and is represented in certain traditional forms.

Many other symbols not sketched here may be seen in the churches visited. The traditional meaning of these may be found by turning to any one of the reference books listed on page 205 of this book as

referring to this subject. In case none of these are available the public librarian or some one in the community who is interested in Christian art may prove a valuable resource person to whom to turn.

Historic relics may be found in some of the older churches. In one Congregational church the baptismal font, brought from Scrooby, England, proved of vital interest and opened up an interesting and illuminating chapter in church history. In another very tiny country church there hangs on the wall the picture of the man who started the Sunday School in the community in a railroad coach, which was backed off the main track on to a siding and for several years was used on Sunday as a meeting place.

Suggestions for the Services of Worship

The services of worship for this unit should be very carefully planned by the leader in accordance with the principles governing the building of worship services. Each should be built around some theme or center of interest and should be cumulative in effect. They should all furnish some opportunity for group participation. Through these first services of worship the girls and boys may gain a high standard for their own services of worship, which they will be planning during the rest of the period of the Vacation Church School.

This order may be followed, with variations:

ORGAN or PIANO PRELUDE.

CALL TO WORSHIP. An inscription found in the church or any of those given below may be used.

HYMN. About the Church and the Christian fellowship, or about Christ, the Head of the Church.

PRAYER. By the leader or some selected person.

SCRIPTURE. Chosen with consideration for certain distinctive features of the sanctuary or from the list of passages given below.

STORY, BRIEF TALK, or INTERPRETATION of some feature of the local church sanctuary or of the denomination of which it is a part.

HYMN or PRAYER. Connected with story or talk.

BENEDICTION.

POSTLUDE.

The following calls to worship would be appropriate:

"O Father, deign these walls to bless;
Fill with Thy love their emptiness;
And let their door a gateway be
To lead us from ourselves to Thee."

"The Lord is in his holy temple: let all the earth keep silence before him."

"Enter into his gates with thanksgiving,
And into his courts with praise."

"Praise ye the name of the Lord;
Praise him, O ye servants of the Lord,
Ye that stand in the house of the Lord,
In the courts of the house of our God."

"I was glad when they said unto me,
Let us go unto the house of the Lord."

"God is a Spirit: and they that worship him must worship in spirit and truth."

"O Thou whose glory shone like fire,
Within the ancient Temple walls,
Grant us our heart's sincere desire:
Thy presence in these sacred halls."

In certain situations the following stories might be used effectively:

"How the Artist Forgot Four Colors" (see page 219). (Where there is a painting, a wood carving, or a window showing Christ and children.)

"God's Candlelights" (see page 155). (In an Episcopal church.)
A Boy's Experience in Quaker Meeting (see page 218).

"The Meeting That Wouldn't Break Up" (see page 219).
(A description of a Friends' meeting.)

In a Presbyterian, a Reformed, or a Disciples church, or in any other in which the Bible holds the central place in the sanctuary, a service of worship may be centered around the theme, "Our Living Church and the Living Word." In this service selected members of the group may read from the pulpit Bible passages which have influenced great church leaders through the centuries. In a service empha-

³ By John Greenleaf Whittier. May be sung to the tune, "Herr Jesu Christ."

⁴ By George A. Warburton. May be sung to the tune, "Canonbury."

sizing our heritage from the Jews, The Psalms and the writings of the eighth-century B. C. prophets would naturally have an important place.

In a Congregational-Christian church our Pilgrim heritage might receive special emphasis. "Pilgrim Followers of the Gleam," by Katharine S. Hazeltine, would be a helpful source book here. The following service for such a church was planned by a group of Intermediate girls and boys in one school:

THEME: "Our Debt to the Pilgrims."

CALL TO WORSHIP: "Surely the Lord is in this place; . . . this is none other than the house of God, and this is the gate of heaven."

HYMN: "God of Our Fathers, Whose Almighty Hand."

SCRIPTURE: Heb. 11:8-16. (*Read by a boy.*)

PRAYER (*by one of the girls*).

READING OF HYMN POEM: "O God, Beneath Thy Guiding Hand."

HYMN: "Faith of Our Fathers! Living Still."

BENEDICTION.

In a Friends' meetinghouse an attempt may be made to conduct a service, giving a large place to silence, quiet meditation, and directed prayer.

In a Baptist church or in a federated or community church emphasis may be placed upon the unity of the Church as the Body of Christ. Either I Cor., ch. 12, or Eph. 2:13-22 would be an appropriate Scripture passage to use.

In a Methodist church the emphasis may be placed upon some of the great hymns of praise growing out of the Wesleyan revival. In a Baptist church the thought may be turned to the principle of religious freedom which has been an outstanding principle with this denominational body.

When the figure of Christ, as a baby, as a boy of twelve, as a teacher or healer, or on the cross, is the central figure in a sanctuary, the service of worship may properly emphasize Christ as the Head of the Church. In this case the hymn, "We Would See Jesus, Lo! His Star Is Shining," would be helpful.

The committee on worship among the girls and boys should have an increasing amount of responsibility in planning these services throughout the week so that by the time Unit II is started they may be prepared to conduct the service with the minimum of adult leadership.

Using the Bible in This Unit

Members of the group are expected to find most of the Bible stories and passages written, engraved, and pictured on the walls and in the windows of the places of worship to which they have access. In this they are to follow the practice of the people of the Middle Ages, who read their Bible message pictured in wood and stone in the great cathedrals. This was before the day when the Bible was translated into the language of the common people. However, the leaders will need to be ready to guide the girls and boys in the process of finding in their Bibles these same stories and passages. For this purpose some leaders will find a Bible concordance helpful. Probably most girls and boys will need guidance in the use of this. Modern translations of the Bible will also give passages a clarity and freshness which will be stimulating. On page 208 you will find listed the Scripture passages referred to in this text.

Wherever possible, the historical setting of a passage or of a story should be given. For example, the inscription found over the entrance to one Jewish synagogue, "My house shall be called a house of prayer for all peoples," may be explained as one of the prophetic utterances on the background of the Babylonian Exile in which the prophet urged the Jewish people, despairing and hopeless in the midst of their calamities, to return once more and rebuild God's house in Jerusalem. Attention may also be called to Jesus' use of these words from the prophet when he cleansed the Temple, Mark 11:17.

The setting for the familiar inscription and call to worship, "The Lord is in his holy temple: let all the earth keep silence before him," the worship of a living God as placed in startling contrast to the worship of idols, will also prove interesting.

The following passages and stories are also appropriate for use in this unit:

Psalm 84. A Hebrew's Homesickness for God's House.

Psalms 120 to 134. Songs Sung by Pilgrims Going Up to Worship in God's House in Jerusalem.

Ex., ch. 35. The Building of the Tabernacle.

II Chron., chs. 2 to 8. The Building and Dedication of the Temple.

Ezra 2:68 to 3:13. The Rebuilding of the Temple.

The Book of Haggai. The People Urged to Rebuild God's House.

Luke 2:41-52. Christ in the Temple When Twelve Years Old.

Matt. 21:12, 13. Christ Cleansing the Temple.

All passages and stories should be tied up closely with the ongoing experience of the group. Only in this way will the Bible become to girls and boys a vital and appealing book with a living message for them which is understandable because it is linked with their own experiences.

It is well also to call the attention of the group to those elements in the Biblical experiences which are transient and to those which are universally true to-day as well as centuries ago. While thought forms and customs may change with the passing centuries the deep, underlying, universal truths and the longings and desires of men remain fundamentally the same from age to age.

Care should also be taken to make clear the difference between Christian and pre-Christian elements in the Scriptures.

Organizing the Group According to the Church Pattern

Every Intermediate group in the Vacation Church School needs some form of organization, so that group responsibility may be distributed and carried out, individual leadership be developed, and the members have a fruitful experience of life in a Christian community. The girls and boys need experience which will be helpful to them in the responsibilities they will later be assuming within their local

church. It should prove helpful and interesting also to work out a form of group organization for their department modeled after the organization either of their own local church or of some other church. The following descriptions and graphic representations of different denominational patterns for the local church will help to suggest ways in which their own group may be organized. Whatever is done, the functional point of view should be stressed in the organization. It would be a mistake to set up an elaborate machinery in the way of an organizational pattern which is not useful in carrying forward the purposes and plans which the members of the group have worked out together. No organization should be an end in itself.

In most of the churches to which the girls and boys belong the congregation or church membership as a whole selects, in an annual meeting, representatives to carry on the work of the church. The group selected is called the official board, the session, the consistory, the executive council, or the board of officers. This executive body in turn distributes its work among its members through boards or committees. In some churches there are boards of elders, boards of deacons, boards of trustees, all charged with special duties, or committees on evangelism, worship, pulpit supply, and so forth. There are also certain officers, such as clerks, recording secretaries, and treasurers, who keep the records and care for the financial interests of the church.

In the Vacation Church School the entire enrollment of girls and boys may be compared to the congregation. From this larger group representatives may be elected for the executive council, session, or official board, whatever it may be called. These representatives, in turn, will select officers and form committees after the pattern of their own church, or as the work of the school may call for them. For example, the following committees or boards may be chosen:

Board of elders—To have charge of worship and the general conduct and welfare of the school.

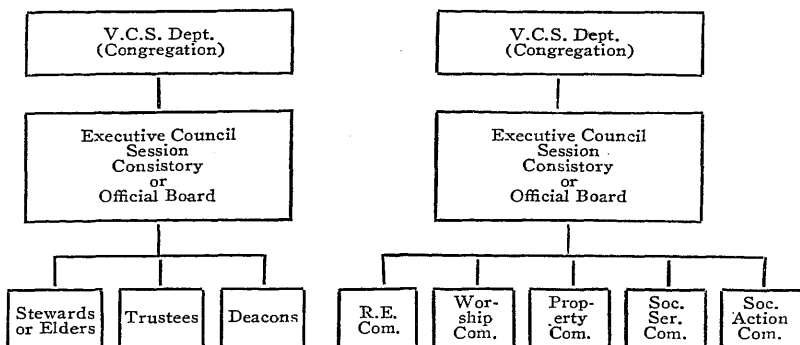
Board of deacons—To be responsible for all service projects which are started.

Board of trustees—To be responsible for the church and Church School property.

Or the following committees may be appointed:

- Committee on worship.
- Committee on religious education.
- Committee on church property.
- Committee on social service.
- Committee on social action.

The following graphic representations may make clearer possible forms of organization:



The size of the executive council would probably be determined by the size of the department and the complexity of the program which is being carried out. The leader should study carefully the various responsibilities which are to be handled by the girls and boys and then help them to plan for the committees to handle these responsibilities. It may prove a wise plan to choose a new executive council or governing board at least once during the school term so that different members will have a chance to work on it. Where the Presbyterian form of government is used the session may interview each new pupil who is enrolled and acquaint him with the plans and purposes of the school. Where the Methodist form of organization is used the plan for preparatory or probationary membership may be worth trying out with newly enrolled pupils. In very small groups it will probably not be found practicable to carry out such a plan of organization.

In most schools some form of representative cabinet made up of girls and boys from the different departments of the school is an excellent thing. If desired, the church form of organization might be made a school rather than a departmental affair.

Making the Church Book

This should be a group project into which the different members of the department put some of their best creative effort. The results of their observations and investigations and their creative work in art may be gathered into permanent form in this book. Some of the more artistic members of the group may design the cover of the book. If there are no artistic members of the group a simple plan for a cover is to use small snapshots of the different churches in an oval, with the title in the center. Still more effective would be silhouettes of the churches arranged in some such fashion. If the book is to be a local church book the picture of the local church might be drawn or placed on the cover.

One of the first questions to settle is that of the cover material. This may be made of heavy poster board in some attractive color or, if expense is not a consideration, leather would be especially attractive. For the inside pages either plain typewriting paper or construction paper in white or gray or tan may be used. Of course the book should have loose leaves so that different persons may be working upon it at the same time. When it is completed, holes can be punched and the book bound together with a heavy cord.

The book may be divided into sections according to some planned arrangement. For example, there may be a section for each church visited, with the sections further subdivided as follows:

- I. "The Church Building," including a picture of it; floor plan; sketches of interesting symbols; copies of inscriptions with their Biblical references; description of pictures, windows, and wood carvings; and other interesting features.
- II. "The Program of Worship," including copies of the Sunday morning service of worship.
- III. "The Program of Service," including an outline of service activities, together with any printed pamphlets or leaflets describing these activities.

IV. "Form of Church Organization." This may be shown by a diagram, if desired. (See page 64 for a suggestion.)

V. "How to Become a Member." Lists steps taken by a girl or boy or older person who wishes to become a member of this church.

VI. "Other Interesting Features," including a historical sketch if desired.

Other possible contributions to this book might be:

1. Pen-and-ink sketches, water-color or chalk sketches of interiors or special points of interest visited.
2. Original poems, prayers, plays, and stories by members of the group which may have first been used in the service of worship.
3. The services of worship planned by members of the group and used in connection with their visits to the churches or in their departmental rooms.
4. The results of the "Test on the Church and Church Membership" compiled.
5. Brief background of history of each denomination represented.

In one Vacation Church School the "Book of Churches" was one of the major projects chosen for the two weeks' period. For a cover heavy poster board was used. The inside pages were of a light-gray construction paper. The size was about 18" x 12". The cover design, planned by one of the study groups, represented the two hemispheres with the church in the center, reaching out into the whole world. The book was divided into the following chapters:

- I. "The Beginning of the Church."
- II. "How Numbers Were Added."
- III. "What Church Members Do."
- IV. "The Persecution of the Christians."
- V. "How the Church Spread—Paul's First Journey."
- VI. "How the Church Spread—Paul's Second Journey."
- VII. "How the Church Spread—Paul's Third Journey."
- VIII. "How the Church Spread—Paul's Fourth Journey."
- IX. "Missionaries of Our Church."
- X. "Hymns of the Church."

The work for this book was divided among nine study groups (the work of Chapters I and II was combined). The members of each group planned what should go into their section of the book. For example, Group VIII used the missionary room of their church building for a meeting place, where there was a framed picture of the more

than thirty missionaries who had gone out from their church. An electrified map of the world was also in this room, locating all these missionaries. The story of each of these missionaries was learned, clippings and magazine articles were read, and an exceedingly interesting page was worked out for each of the foreign countries to which these missionaries had gone. The group was also fortunate in having a missionary library in the same room.

The group working on the hymns of the Church began with the earliest church music and then worked up to the present, selecting about ten hymns for special study. The hymns and their stories were then typewritten for this particular section of the book.

In a rural or small-town situation, where the visits to different churches are not possible and where the resources of the local church are meager, a book may be planned in the following fashion:

- I. "The Early Church."
- II. "Churches of Europe and England."
- III. "American Churches."
- IV. "The Churches of Our County" (or Town or Section).

Or a book may be planned showing churches around the world and describing them. Or emphasis may be placed upon the builders of the Church through the past centuries and in the present. Or the book may describe the ideal church for a community as the members of the group think it should be.

Making a Log Book for the School

A valuable enterprise for a small committee from the department to work upon is the planning and making of a record book, in which may be preserved all the activities planned and carried out so that leaders and pupils may have a record in making plans for the following year. Such a book also proves valuable in interpreting the Vacation Church School program to the local church constituency.

This book should be made with a durable binding. It may be illustrated with snapshots showing groups at work or with other pictorial illustrations. If desired, the committee working on this may include representatives from other departments and the book may record the work of the entire school.

If the group is organized according to the church pattern it would be natural for the clerk of the session or the recording secretary to be chairman of this project, choosing several others to work with him on a committee.

Discussion Centers

Group planning of projects will call for discussion. Often there may be differences of opinion on questions concerning the church, its place in the community, its forms of worship. Many of these differences in point of view will appear in the responses to the "Test on the Church and Church Membership" if it has been checked by the group. These differences of opinion will probably be more marked if the members of the group represent different church fellowships, as in a coöperative school. In some schools, especially in the larger cities, there will probably be Jewish and Roman Catholic children as well as Protestant children and some from nonchurch homes. In a group of Protestant girls and boys some may come from churches which have narrower and more strictly sectarian views than others. The greatest tact will be necessary on the part of the leader to guide these discussions into wholesome, constructive channels without creating any antagonisms and without entirely dominating the situation so that girls and boys feel reluctant to express their own opinions freely. Minority groups should be encouraged to present their own points of view freely and should be treated with tolerance and appreciation. Girls and boys may be encouraged to believe that each one has some contribution to make to the thinking of the group, even though his points of view may differ widely. They may likewise feel that each denomination and sect has some contribution to make to the Church Universal.

In some situations, if the discussion becomes too emotionalized, it may be a good plan to pause for a moment or two of quiet prayer or evaluation before proceeding farther.

The following are a few of the many questions which may arise and which may furnish material for discussion:

What difference does it make whether or not we have a church in the community?

How did our Church, or denomination, start?

Who runs the church?

Who should join the Church?

Is the Church really needed to-day, when there are so many different organizations doing good work?

How much of a person's time should the church take?

What is the real purpose of the church?

Why do we have so many different kinds of Churches?

Some of the questions raised will call for further study and investigation and the discovery of new facts. Others will require thinking through or reasoning out on the basis of facts already known. Still others will require a working out of an individual or a group plan of action.

Whatever the questions being discussed, the members of the group should feel that the last and final step is not talking things over with their classmates but putting into action the truth which has been discovered as a result of group thinking.

Other Possible Activities

(Adapted Especially for Rural and Small-Town Communities)

1. Mention has already been made of the possibility of taking an imaginary trip around the world, visiting beautiful cathedrals; churches, and chapels. If this is done the leader should have ready a browsing table full of pictures and magazines and books describing and portraying churches and cathedrals. Or the leader may have the members of the group tack up around the room pictures of churches from different parts of the world. A world map or globe may also be in evidence. Each person may then select a part of the trip for which he will act as guide, and with the help of the leader may describe and explain something about the churches on his part of the tour, telling interesting facts about each. For this purpose post cards of cathedrals will be useful.

2. The first project may be followed by the sketching of the local place of worship and then suggesting ways in which it might be improved and beautified. This would be a good plan to use for groups having plain and unattractive one-room churches.

3. If the members of the group prefer, the contrast between their own church as it is and as they would like to have it may be carried still farther by making a series of miniature stages or dioramas illustrating the interior of their church as it is to-day and as they would like to see it.

4. They may also be interested in planning a little folder or leaflet, to be mimeographed and distributed in the community or among the congregation, entitled "What the Church Does for Our Community."

5. They may also plan to secure moving-picture films or stereopticon slides to show in an assembly period, or on some evening for their parents and others in the community, illustrating the work of the Church in certain centers and throughout the world. A list of films and slides is given on page 213, with directions as to where and under what conditions they may be secured. In one school the girls and boys made their own "picture show" by taking their own pictures of churches, collecting post cards and other pictures, and making their own stereopticon slides containing the legends interpreting their pictures.

PLANS FOR A TWO WEEKS' SCHOOL

At this point brief plans have been included for a ten-day or a two-week school for the sake of the inexperienced leader who feels lost with so much material from which to choose and who cannot use the less formal and creative approach.

In many cases a two-week school can be lengthened to a longer period if real effort is made to do so. In some rural situations girls and boys may be able to stay for morning and afternoon sessions, making a double period each day, and extending the time to the equivalent of a four-week period.

First Session

THEME: "Our Living Church."

AIM: To introduce to the group members the thought of the living church of the present as they know it in their community.

WORSHIP SUGGESTIONS:

Scripture Passage: Introduce the first of two memory passages,⁵ Eph. 2:13-22.

Quoted Passages: "I Am Your Church," by Percy R. Hayward (see page 183), or "Our Living Church," by Charles Rann Kennedy (see front of book).

Hymns: "For the Beauty of the Earth," especially the stanza beginning "For Thy Church that evermore"; "I Love Thy Kingdom, Lord."

ACTIVITIES:

Begin map of community, locating local churches on it (see page 46).

Or begin "Book of Churches" (see page 65).

Give the "Test on the Church and Church Membership" or discuss possible answers to check (see page 195).

Arrange pictures of churches and cathedrals around room.

Make plans for beautifying room or church.

The group might plan to take kodak pictures of the local church or churches.

Second Session

THEME: "Christ the Head of the Church."

AIM: To help girls and boys to appreciate the truth that Christ is the Head of the Christian Church.

WORSHIP SUGGESTIONS:

Scripture Passage: Introduce the second of the two memory passages, Matt. 16:13-18.

Story: "A Knight of the Temple Door" (see page 170).

Hymn: "The Church's One Foundation," or "Fairest Lord Jesus."

⁵ Only two long Scripture passages are suggested for memorization. These are Eph. 2:13-22 and Matt. 16:13-18.

ACTIVITIES:

If the "Book of Churches" has been started, continue work on this, selecting and placing a picture of Christ in the front or in some prominent place in the book.

Continue work on the map.

Continue plans for beautifying the church, studying especially plans for introducing the theme, "Christ the Head of the Church."

Third Session

THEME: "What It Meant to Be an Early Christian."

AIM: To help the group to enter into the life experiences of some of the Christians of the Early Church; to discover the courage it took to be a Christian then; to learn something of the quality of sharing and of the joy which characterized the early Christians.

WORSHIP SUGGESTIONS:

Story: "What It Meant to Be an Early Christian" (see page 158).

Scripture Passages: Acts 2:42-47; 4:32-35.

Hymns: "Faith of Our Fathers! Living Still" and those used in previous sessions.

ACTIVITIES:

Continue work on the map, or

Continue work on the "Book of Churches," or

Continue plans for beautifying the church interior, or

Begin the "Book of Minute Biographies" (see pages 96 ff.), including in it brief sketches of Stephen, Paul, or one of the other early Christians, or

Make a diorama or miniature stage, picturing a scene in the catacombs where the early Christians worshiped.

Dramatize a service of the early Christians in the catacombs (for suggestions see pages 190 f.).

Fourth Session

THEME: "The Fellowship of the Saints."

AIM: To help the group to enter in imagination into the life experiences of some of the great Christian saints of the Middle Ages and to appreciate the contributions they have made to the Christian Church.

WORSHIP SUGGESTIONS:

Story: "God's Candlelights" (see page 155), or selected stories of Francis of Assisi, Augustine, or Bernard of Clairvaux.

Scripture Passages: Eph. 2:19-22 (emphasizing the phrase, "Fellow-citizens with the saints"); Heb., ch. 11.

Hymns: "Forward Through the Ages"; "Faith of Our Fathers! Living Still"; "Hail the Hero Workers"; or one of the hymns of this period (see list on page 99).

ACTIVITIES:

Continue the projects started.

If the "Book of Churches" is under way, include a section on "The Church of the Middle Ages," or stories of the life of Bernard of Clairvaux, or Francis of Assisi, or one of the early prayers or hymns (see pages 90 ff.).

If the "Book of Minute Biographies" has been started, put in it brief sketches of the life of either of the men mentioned above.

Fifth Session

THEME: "Our Protestant Heritage" (or "Our Denominational Heritage").

AIM: To lead the group to a keener appreciation and a fuller understanding of the meaning of the Protestant movement and of the moral heroism it took to break away from the Catholic Church with its intrenched power.

WORSHIP SUGGESTIONS:

Story: Story of Martin Luther at the Diet of Worms or the story of the beginning of one's own denomination (see encyclopedia).

Scripture Passages: Rom. 1:16, 17, if the story of Martin Luther is told. Use II Tim. 1:6-12, if the emphasis is upon courage.

Hymns: "A Mighty Fortress Is Our God"; "He Who Would Valiant Be"; "Marching with the Heroes."

ACTIVITIES:

Continue the work started, trying to complete at least one project.

Dramatize the story of Martin Luther at the Diet of Worms (see pages 192 ff.).

Write a brief sketch of Martin Luther or of the leader of a denomination for the "Book of Minute Biographies."

Sixth Session

THEME: "The Church as a Light in Dark Places."

AIM: To help girls and boys to discover the function of the living Church in society.

WORSHIP SUGGESTIONS:

Story: "Two Famous Churches" (page 159).

Scripture Passage: Matt. 5:13-16.

Hymn: "O Word of God Incarnate" and any others sung previously.

ACTIVITIES:

Continue projects already started, or

Begin a bulletin board for the church (see page 132), or

Begin some service project for the local church (see pages 129 ff.).

Seventh Session

THEME: "The Living Church Throughout the World."

AIM: To help girls and boys to appreciate the world-wide aspects of the Church's program and mission and its world-wide fellowship.

WORSHIP SUGGESTIONS:

Story: "An Assembly of World Christians" (see page 163).

Scripture Passages: Matt. 28:16-20; Acts 1:8; or Eph. 2:13-22, emphasizing the phrase, "No more strangers."

Hymns: "In Christ There Is No East or West"; "We've a Story to Tell to the Nations."

ACTIVITIES:

Continue the projects started.

If the bulletin board is being made, begin collection of material for display on it, emphasizing the world-wide program of the Church.

Dramatize the story, "An Assembly of World Christians" (see page 163).

Write up for the "Book of Minute Biographies" the life story of an Oriental Christian, such as Kagawa, or of a missionary.

Eighth Session

THEME: "Every Member a Light in the Living Church."

AIM: To lead girls and boys to become increasingly conscious of the truth that every member of the Church has his part to take if the Church is to become a light in the world.

WORSHIP SUGGESTIONS:

Story: "The Church of the Lighted Candles" (see page 166).

Scripture Passages: Matt. 5:14; John 8:12.

Hymns: "O Word of God Incarnate"; "I Would Be True."

ACTIVITIES:

Continue projects started.

Begin plans for closing program (see pages 138 ff.).

Try dramatizing the story, "The Church of the Lighted Candles" (see page 166).

Place on the bulletin board display materials showing the importance of every member in the church.

Ninth Session

THEME: "Finding Our Places in the Church."

AIM: To help girls and boys to find their places in the living Church, and to create within them a desire to become faithful and helpful members.

WORSHIP SUGGESTIONS:

Story: "A Knight of the Temple Door" (see page 170).

Picture: The Vigil, by Pettie (see page 213).

Scripture Passage: II Tim. 2: 1-5.

Hymns: "I Bind My Heart This Tide"; "O Jesus, I Have Promised"; "Who Is on the Lord's Side."

ACTIVITIES:

Continue former projects and seek to bring them to completion.

Carry forward plans for closing program or exhibit.

Have pastor or pastors present to interview those who wish to become church members.

Dramatize the story, "A Knight of the Temple Door" (see page 170).

Make frames for individual copies of the picture, The Vigil.

Tenth Session

THEME: "Behold, I Send You Forth."

AIM: To help the members of the group to feel a sense of dedication to the tasks of Christ in the world as they seek to find their places in the living Church.

WORSHIP MATERIALS:

Story, or Picture Interpretation: "'Behold, I Send You Forth'" (see page 176).

Scripture Passages: Mark 6:7-13; Luke 12:32.

Hymns: "I Bind My Heart This Tide"; "Just as I Am, Thine Own to Be," especially the stanza beginning "Just as I am, young, strong, and free."

ACTIVITIES:

Complete all projects.

Make final preparations for the closing program (see suggestions on pages 138 ff.).

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UNIT II

OUR LIVING CHURCH—THROUGH THE PAST CENTURIES

DESIRED OUTCOMES

To develop an appreciation and a clearer understanding of the Church's heritage from the past, as expressed in Christian symbolism; in paintings and other features of church architecture and decoration; in religious hymnology and liturgy; in the Christian ordinances; and in the biographies of church leaders.

SUGGESTED ACTIVITIES

1. Historical study, reporting findings to group.
2. Making a time line.
3. Making dioramas or miniature stages depicting historical and biographical episodes in the history of the Christian Church.
4. Dramatizing historical and biographical episodes.
5. Making a "Book of Minute Biographies."
6. Interpreting historic hymns and prayers for the service of worship.
7. Making a booklet for the local church or churches:
 - a. Interpreting the symbolism of the sanctuary.
 - b. Giving the local history of churches of the community.
8. Planning a "worship setting" for the departmental room or the church auditorium.
9. Designing a group religious symbol and using it for decorative purposes through:
 - a. Stenciling.
 - b. Block printing.
 - c. Spatter printing.
 - d. Making borders on map or wall frieze.

- e. Embroidery.
 - f. Wood carving.
10. Activities carried over from Unit I:
- a. Log book.
 - b. "Book of Churches."
 - c. Group organization.

SESSION PLANS

Session VII

Presession Plans

Add to the books on the browsing table a book on hymnology, several collections of short biographies of church leaders, and a Bible concordance. Suggestions for these books are found in the Book List, page 201.

Those who come early may be interested in looking up the origin of Old Testament inscriptions found on the walls of the different churches visited and also the stories from the Old Testament pictured on the walls and in the windows. The Jewish symbols found in the trip to the Jewish synagogue may also open up something of Hebrew history. The worship committee will be busy planning the service of worship.

Group Assembly

After any necessary business has been disposed of, reports of the group may be given on those symbols, stories, and inscriptions which may be traced back to the Jews before the time of Christ, and to our Old Testament heritage. The trip to the Jewish synagogue may be recalled and the Jewish emphasis upon the Law, the Prophets, and the Writings referred to. Familiar passages from the Old Testament may be used, such as: the Shema which Jewish boys learn, Deut. 6: 4-9; 11: 13-21; Num. 15: 37-41; the Ten Commandments, Ex. 20: 2-17; Deut. 5: 6-21; the Pilgrim Psalms, Psalms 120 to 134; and great prophetic passages, such as Micah 6: 8 or Isa. 2: 1-4; or the passage from the Prophets which Jesus selected for his first sermon in Nazareth, Isa. 61: 1, 2; Luke 4: 17-19, may be used.

Recreational Period

This may consist of out-of-door games planned by the recreational committee.

Committee Work

One group may begin work on a time line (see directions for this on page 94). Another group may wish to start a "Book of Minute Biographies" (see page 96). Another group may wish to start plans for dramatizing some Old Testament scene, perhaps taken from the Prophets, and foreshadowing Christ and the beginning of the Christian Church. Still another group may begin working out similar scenes in the form of dioramas or miniature stages (see page 95 for directions). Some will continue work on the "Book of Churches," listing what they have found in the churches which comes from the Old Testament. Others will be working on the log book. Still others will be planning the services of worship for the week.

Worship Service

This may have for its theme "Our Church's Heritage from the Jews." Selected passages from the Old Testament may be read (see those mentioned under "Group Assembly"). For a hymn, one adapted from The Psalms may be used. A short talk may be given on the subject, "What the Jews Have Contributed to the Christian Church." If desired, each member of the group may name his favorite Old Testament story. Or the group may decide to model the service after a modern Jewish service in the synagogue. (See page 189 for a modern Jewish prayer.)

Session VIII

Presession Plans

Early comers will continue their investigations, looking up especially in the New Testament the stories of Jesus' life which form the theme for stained-glass windows which the members of the group have observed. They will also wish to look up, with the use of the concordance, the words of Jesus which they have found inscribed in wood and stone on pulpits, Communion tables, archways, and elsewhere.

The committee starting work on the time line may complete it during this period if the members come early enough. They may then present it, or tack it up for class use in connection with the events and the characters they are studying.

Group Assembly

After necessary business has been taken care of by the presiding officer, reports may be given of the stories of Christ's life and his words portrayed in wood and stone and glass in the churches visited. Each of these stories, or others selected, may be read or told. The inscriptions should be placed in their New Testament setting by the group with the help of the leader. In this way the life and the teaching of Jesus may be reconstructed and recalled by the group and reinterpreted in their meaning for the Christian Church. An especially good book for this hour would be "The Bible Beautiful," by Estelle May Hurl, which describes the art and symbolism having Christ as its theme to be found in the European cathedrals and galleries.

Recreational Period

Committee Work

Continue the activities started. The time-line committee would place on the time line at the point which marks the division between A.D. and B.C. a figure symbolic of Christ, such as a cross or a star, or his name might be printed there.

Worship Service

A special theme for this may be "Christ and the Church." The story "The Living Christ" (see page 165) may be told if it has not already been used. Either "We Would See Jesus, Lo! His Star Is Shining" or "The Church's One Foundation" may be sung. The Scripture passages may be selected words of Jesus which have been found in the churches visited or one of the following passages: Matt. 16:13-18; Eph. 2:19-22; Heb. 12:1, 2. This service should result in creating within the girls and boys a conviction that Jesus Christ is indeed the very Center and Heart of the Christian Church.

Session IX

Presession Plans

The investigation going on around the browsing table may turn to a consideration of the sacred monograms and early Christian symbols. This will lead to a study of early church history, particularly the starting of the Church as recorded in The Acts and the period of the persecutions. The time-line committee will place upon the time line the most important events of the first century (A.D. 1-100), including Pentecost. Others will be continuing work on their respective projects.

Group Assembly

After necessary business has been taken care of, the members of the group may wish to take some time to evaluate their own church organization, group relationships, and group spirit, according to the spirit and the relationships existing in the Early Christian Church, a description of which is given in Acts 2:42-47; 5:32-35. Reports may also be given of the origin and meaning of the monograms found in the churches and such symbols as the fish or the ship or the palm branch. This will take the group in imagination down into the catacombs of Rome during the days of the persecutions.

Recreational Period

Committee Work

Activities already started should be carried forward. If one committee is working on dioramas the members may wish to start a diorama representing a scene in the catacombs where the early Christians worshiped. The dramatics committee may also wish to dramatize a scene in the life of the early Christians during worship. In one of the experimental schools the group fixed up a rather gloomy basement room in the form of catacombs. All light was excluded. The walls were draped with black and marked with symbols and signs. The older boys, acting as guides, conducted those who gave the secret knock at the door along this gloomy corridor into the larger room lighted by a single candle on a table. In this large room the catacomb service was held.

If a committee is working on a "Book of Minute Biographies" the members may wish to plan a section of this for Paul, the first great Christian missionary, or for Polycarp, one of the early Christian martyrs.

Worship Service

This service, planned by the worship committee, may have for its theme "What We Owe the Early Christians." The story "What It Meant to Be an Early Christian" (see page 158) may be told. Or the service may be modeled after an early Christian service, using for a hymn the Gloria Patri and for prayers some of the Pauline prayers (see the Epistle to the Ephesians). The members of the group may imagine themselves to be a congregation in a church founded by Paul and one of his letters may be read for Scripture. Or the service may be planned around the symbol of the cross (see plans for this on page 103).

Session X

Presession Plans

Investigation and study around the browsing table will center in the period of the monasteries of the Middle Ages, the time when the great cathedrals were built. If the members of the group have made floor plans of the churches visited and sketched the churches from the outside, they will wish to identify the different types of architecture represented. Pictures of Gothic, Roman, and Byzantine cathedrals should be available for this part of the study. The stories of craftsmen of the Middle Ages may be used, also the stories of the guilds and their coöperative efforts in building the abbeys and great cathedrals.

Group Assembly

After business has been taken care of, reports may be made on the different styles of architecture in the various churches of the town and the story of their origin. Descriptions of the coöperative work of the guilds in building cathedrals may also be given. Through these reports attention may also be turned to the contributions of the monasteries; preserving and copying the Scriptures; the Latin music of

the liturgy; the lives of some of the great Catholic saints, such as St. Augustine, Bishop of Hippo; St. Francis of Assisi; St. Bernard of Clairvaux; and St. Benedict. The pilgrimage to the Catholic church in the neighborhood may be recalled.

As an outcome of the discussion on the work of the craftsmen and the guilds who built the cathedrals, a project may be evolved for making over the departmental room into a real chapel, with a rich and symbolical setting for worship. This may also be planned for the little one-room church. In this connection the thought may be developed of the custom in cultured Chinese homes of creating a "beauty center," which gives the keynote to a living room.

Recreational Period

Out-of-door games may be played.

Committee Work

The time-line committee will wish to place events and people mentioned and reported upon from this period of the Middle Ages in their proper historical location on the time line. The dramatic and dioramic committees will continue plans for picturing historical and biographical episodes in connection with the building of cathedrals; the life in the monasteries; or the copying of the manuscripts. A committee appointed to start planning a worship setting for the room will begin its plans. Plans and possibilities for this project are given on pages 106 ff.

Worship Service

This service may center around the theme "What the Christian Church Owes the Middle Ages." Some of the old hymns of Bernard of Clairvaux and the other church fathers may be sung (see list on page 99); Francis of Assisi's prayer, "Canticle to the Sun" (see page 187) may be used. Tell some story of the building of the cathedrals which will help to create on the part of the members of the group a desire to work together in their new project of transforming their room into a beautiful chapel.

Session XI

Presession Plans

Continue the same plan as on other days, but stress the lives of some of the Reformation leaders and the story of the translation of the Bible into the language of the common people. Such stories¹ as these may be studied:

"Martin Luther Nailing His Theses on the Wittenberg Church Door."

"The Diet of Worms."

"Translation of the Bible Into the German Language."

"John Wycliffe and His English Translation of the Bible."

"William Tyndale and His English Translation."

"Story of John Calvin and Geneva, the 'City of God.'"

"Life and Work of Ulrich Zwingli."

"Story of John Huss of Bohemia."

"Story of John Knox and Mary, Queen of Scots."

"George Fox and the 'Society of the Inner Light.'"

"John and Charles Wesley and Beginnings of Methodism."

"The Moravian Brethren and Count von Zinzendorf."

"Beginnings of Other Denominations in Europe."

Many of these stories are dramatic enough to be worked out in the form of scenes for a play; or they may be pictured in a series of dioramas; or they may be used in the "Book of Minute Biographies," or in a series of posters to go around the room.

Group Assembly

The group will probably wish to continue discussion of plans for creating the "worship setting." Reports may also be given of features in the churches visited which may be traced back to the Reformation period of history. Perhaps the origin of the names of the different denominations will be worth investigating also. Episodes from

¹ Practically all these stories will be found in Tucker's "Builders of the Church" and Gates's "Heroes of the Faith." See page 201 in the Book List for further information.

Luther's life and from the life of other Protestant leaders may be presented, and any other data which remind the members of the group of their great common Protestant heritage.

Recreational Period

Committee Work

The different committees will continue the work they have started. The dramatic and the dioramic committees will give special attention to portraying scenes from the period of the Reformation and from the lives of the early Protestant leaders. They may wish to select for their attention scenes from the history of the translation of the Bible. Those working on the "Book of Minute Biographies" might choose Martin Luther, John Calvin, Ulrich Zwingli, John Huss, John Knox, or John Wesley. Selections may be made according to the denominations represented or according to the nationalities of the members of the group working on this special project.

The committee which has started on plans for creating a worship setting may work out designs for a worship screen, or imitation stained-glass window, or reredos, according to the plan which has been chosen (see suggestions for these on pages 106 ff.). The girls may wish to begin embroidering on silk, satin, or velvet the symbol or monogram which has been selected for a pulpit Bible marker, an altar cloth, or a hanging back of the altar. Or they may decide to stencil curtains with the chosen symbol.

Worship Service

This may center around the lives of Reformation leaders, or around the Bible and its place in the life of the Christian Church. If the members of the group have decided to give the Bible the place of honor in their worship setting, instead of the cross, then in a special service of worship at this time it may be given this central place. Scripture passages from Psalm 119, combined with II Tim. 2:15, would be appropriate to use in this connection. Or each member of the group might select his own Bible verse or passage, which he has memorized, and give it in this service.

If the service is centered around the figure of Martin Luther, his hymn, "A Mighty Fortress Is Our God," would naturally be sung; his favorite Scripture passage, "The just shall live by faith," Rom. 1:17 (King James Version), might be read or repeated; and one of his prayers might be used (see page 188).

If John Calvin is selected for special attention, those psalms emphasizing the omnipotence and sovereignty of God should be used. Hymns emphasizing the greatness, the power, and the wisdom of God should be sung. An interesting hymn to use in this connection would be the one associated with Calvin's life in Geneva, "All People That on Earth Do Dwell," based on Psalm 100. A Genevan service of worship is described on page 104.

If John Wesley is chosen, some of the hymns of the Wesleyan revival, written by Isaac Watts or Charles Wesley, may be sung and the service may be made informal. It might be held out of doors like most of the services in the Wesleyan revival. This would afford a good opportunity to introduce the practice of extemporaneous or spontaneous prayers.

Session XII

Presession Plans

This preliminary period may be given over to interesting the group in the beginnings of American church life and especially to a study of New England Protestantism in colonial days. Some may wish to begin a study of the history of their own denomination in this country, if it has not yet been reported upon. Others may wish to begin a study of the history of their own local church. Stuber's "How We Got Our Denominations" (see page 204 in the Book List) will be helpful for this. It gives, in compact form, the history of the different denominations in this country. A series of articles in the Christian Herald during 1935, "Like a Mighty Army," by Frank S. Mead, gives, in an interesting story form, the American beginnings of the ten largest denominations.

Group Assembly

After the necessary business and further plans for the projects already under way have been taken up and discussed, reports may be made of what has been learned concerning the beginnings of the different denominational groups in America. The visit to the Congregational church and any features of this church which emphasized our Pilgrim and Puritan heritage either in the Old World or on New England soil may be recalled.

Recreational Period

Committee Work

Probably the major activity by this time will be the project of transforming the room into a chapel with a worship setting. Some may be working on embroidery; others may be doing the woodwork; still others may be busy making stencils for the curtains and other decorations which are being used. If they care to, these different groups may call themselves guilds, after the manner of the Middle Ages.

Those not occupied with this major activity will continue work on dioramas, dramatizations, or the "Book of Minute Biographies." They may be working on plans for picturing and dramatizing scenes in the lives of the Pilgrims and Puritans and other American church leaders.

One group may wish to begin work on a booklet giving some of the history of the local church or of the churches of the community. This may later be mimeographed and distributed to members of the church on the closing night, or it may be sold and the proceeds used for furthering some worthy church project which the group has selected for its own (see page 129).

Worship Service

This may have for its theme "What the Christian Church Owes Our American Forefathers." Stories, pictures, and hymns reflecting the life and purpose of the Pilgrims may be used. For example, Pilgrims Going to Church, by Boughton, is one picture which might

occupy a central place. Felicia Dorothea Hemans' poem, "Landing of the Pilgrim Fathers," might be read. The story of Pastor Robinson, of the Mayflower Compact, or of any of the early experiences of the Church on American soil may be used. The hymn "More Light Shall Break from Out Thy Word," based on a historic statement by Pastor Robinson, might be sung. (See also on page 60 a description of the service planned and used in one church.)

Session XIII

Présession Plans

Since this may be the last session of this unit, attention should be given to completing whatever work has been started and rounding out the unit. Special attention may be centered upon the history of the local churches of the community, or the history of churches which are indigenous to American soil, such as the Disciples of Christ and the Christian Church. The members of the group may have found tablets, or other memorials, which furnish a clue to early history. For example, in one church visited an object of special interest was the remnant of a page from a hymnal, framed and covered with glass. This fragment was discovered in the ashes of the Chicago fire after the church had been burned to the ground. It bore the words, "Rebuild thy walls, thy bounds enlarge, and send thy heralds forth." This was taken as a prophetic message by the church members that they should rebuild the church on the same site. Similar interesting relics will be found in almost any church.

There may be available on the browsing table or in the library nook copies of anniversary bulletins and booklets of the different churches and other historical material which is available.

If some members tire easily of so much study and investigation, they may be put to work on some of the craft work which has been started and should be nearing completion.

Group Assembly

After business is cared for, each committee or guild might report on the progress of its work and how near completion it is. Plans for

completing projects should be made. In the plans for arranging the room the members of the group may wish to do honor to some local leader or they may wish to symbolize some significant events or experiences or interests of the local church. Plans for this should be worked out. Plans may also be made for the carrying out of the project of the bulletin or booklet giving the history of the local church or churches and for the way in which this is to be distributed.

Recreational Period

Committee Work

The time-line committee should see that all the most important events and people reported to the group have their names and dates placed on the line in their proper locations chronologically. This may then be displayed in a prominent place where all may see it.

The committees working on dioramas and the "Book of Minute Biographies" should strive to complete their projects and have them ready for display also in the departmental room.

The committee responsible for the "Book of Churches" should supplement what it recorded during the first unit with any historical materials discovered during the past five or six sessions. A short history of each denomination and its most important leaders may also be included.

The log book should have its record brought up to date.

The committee working on the worship setting for the room should strive to bring the work as near to completion as possible.

The committee working on the bulletin of local church history will probably need several more sessions to complete its project. The members may decide to illustrate the book with simple sketches or silhouettes of the different churches, which may be run off on the mimeograph. Block printing may be used for the cover if desired, and if those working on it are familiar with this art (see page 110).

Worship Service

This may have for its theme "Our Heritage from Past Leaders of the Local Church" (or Churches). It may take the form of a service

of commemoration for these leaders. A hymn such as "Forward Through the Ages" may be sung and Heb. 11:1 to 12:2 used for the Scripture reading. The pastor or some older member of the church may be asked to speak briefly.

Or the service may be planned as a service of thanksgiving for the heritage of the Christian Church through all the past centuries. This may help to sum up what has been studied and discovered. One person may take each of the following topics for a brief statement:

"Our Church's Heritage:

"From the Hebrews and the Old Testament."

"From Christ and His Disciples."

"From the Early Christians."

"From the Middle Ages."

"From the Early Protestant and Reformation Movement."

"From Our American Forefathers."

"From the Leaders of the Local Church."

It would be interesting for the worship committee to develop a litany of thanksgiving which might be used in this service.

If possible, this service should be held in the completed chapel, with its altar or worship screen in place and all the symbolic decorations arranged.

SUGGESTIONS FOR THE MAJOR ACTIVITIES

Interpreting and Reporting Historical Findings

If, during the first week of the school, visits have been made to different churches in the neighborhood and observations of interesting features have been jotted down and sketched into notebooks, the girls and boys will have acquired a great deal of information, much of which will have little value or meaning without careful interpretation. The organization of all this information and its interpretation should be the next concern of the leader. Through this interpretation of the symbols, inscriptions, and historical references the Church's heritage from the past may be more fully appreciated.

In this process of going back to the beginnings for the explanation of customs, beliefs, and forms of symbols, an appreciation for past history may be developed. Girls and boys may also gain a sense of belonging to a fellowship which has its beginnings far back in history. Through this process there should be revealed the gleaming, courageous souls of pioneer leaders who, in the midst of darkness, ignorance, and wrong, stood for the best and noblest in civilization and in the life of the Church.

Books are listed for reference which will help to explain the meaning of many things not understood. In some cases the teacher will need to be the interpreter. In other cases the pastor of the church may be used as a resource person. In still other cases the public librarian may be called upon to help out with necessary information. No one need feel embarrassed if there come queries which cannot be answered by one's present store of knowledge.

Let us imagine what this process of investigation would involve. One committee might be at work looking up in the Bible the stories pictured in windows and wood carvings. The members might also be looking up such verses as:

"The Lord is in his holy temple."

"I am the way, and the truth, and the life."

To find these they would probably need a concordance. They would also wish to find out who first spoke the words and what the occasion for each was. They might also consider in what way they were especially appropriate for the use to which they were put in the church. These facts would also be included in the reports to the group.

The members of another group would be working on the origin and the meaning of monograms such as IHC or I.N.R.I. To look these up they would need to have a book of religious symbols (see the Book List, page 205). Or they might go to the librarian for help.

Still another group would be working on the origin and the meaning of such symbols as the fish, the dove, the anchor, or the seven-branched candlestick. Among other trails which might be followed, this might lead back to certain Bible passages, which would be found through the use of the concordance. For this group also the books on symbols noted in the Book List (page 205) would be necessary.

Still others might be looking up the story of some church leader whose picture, memorial tablet, or name was a part of the tradition of some local church. The story of such a person's life, if he were well-known, would be found in an encyclopedia, or, if he be still living, in a "Who's Who." In the case of a local person, the records of the local church or some older member of the congregation might furnish information. Several books containing short biographical sketches are also included in the Book List. These should be used when available.

When anyone is making a report to the group it should be understood that it must be brief, interesting, and to the point, or much valuable time will be wasted and the seeds of disorder and dissatisfaction sown. Much of the information gained should find a place in the "Book of Churches." For this purpose the work should be done neatly and concisely.

Making a Time Line

One of the first practical steps which may be taken in order to help the group to gain historical perspective will be to have a committee construct a time line, marking off on it equal spaces for each century from the time of Christ to the present. If desired, this time line may also represent an equal number of years before the time of Christ, which will give an equal span of years, approximately, before and after the time of Christ, from the time of Abraham to the twentieth century A.D. In this case the line should be laid out and forty equal spaces measured off—twenty for the twenty centuries before the Christian era, and twenty for the twenty centuries since Christ. On this time line, in their respective centuries, may be marked events, periods, and persons who have helped to make church history.

This time line may be made of adding-machine paper. It may be tacked along the wall or across the top of the blackboard where it will be easily available for use and reference. Whenever a new historical event or character is referred to or presented in dramatic form or when the origin of some symbol or church belief or custom has been traced back to its historical setting, this may be marked on the time line. Care should be taken to use authentic dates. A good church history in compact form should be available for looking up these dates. (Opposite page 112 will be found an illustration of a time line.)

Some groups have found it interesting to expand the time line into a wall frieze, making simple little sketches or cartoons illustrating different historical events in their proper chronological arrangement.

Constructing Dioramas or Miniature Stages

A series of dioramas or miniature stages depicting historical scenes and biographical episodes in the lives of great church men, placed around the room in chronological sequence, would help to make the history of the Christian Church live in the minds of many girls and boys. Some possible scenes which might be treated in this fashion are:

- a. A Meeting of Early Christians in the Catacombs.
- b. Monks at Work Copying the Scriptures.
- c. Martin Luther at the Diet of Worms.
- d. John Calvin at Geneva.
- e. John Knox Confronting Mary, Queen of Scots.
- f. The Pilgrims Going to Church in New England.
- g. Beginnings of the Local Church.

To make a diorama, corrugated packing boxes may be secured from a grocery store. Two sides of a box should be cut away with a sharp knife, leaving two sides, the back, and the bottom. The back of the box will form the back of the stage. Into this back and around the sides may be pasted construction or wrapping paper to fit, on which

has been drawn the background for the scene to be represented. The forefigures on the stage may be represented by heavy cardboard figures, clay figures, or figures made of wood or papier-mâché. If made of cardboard, they should first be drawn and colored, and then made to stand up like paper dolls. In order to get the plan for the stage well in mind it is well to make a preliminary sketch of it on a piece of paper just the size of the miniature stage into which it must fit.

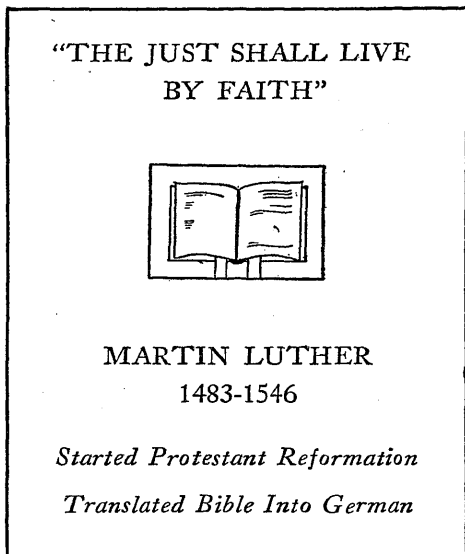
This form of construction calls for careful investigation to discover proper costumes, scenery, and customs for the scene to be portrayed. An authentic picture is a helpful guide in constructing these stages.

This form of constructive activity may also be utilized in working out a plan for an ideal chapel or church interior. It is a particularly helpful activity in those situations where the church building lacks dignity and beauty. A small pattern may be worked out in this fashion and then, if possible, plans may be made for arranging a more worshipful setting for the church in which the school is held. Suggestions for this last activity will be found on pages 106 ff.

Making a "Book of Minute Biographies"

If the interest of the group tends to be centered in persons who have been church leaders, the project of the "Book of Minute Biographies" may appeal to them. To prepare for this, short biographies of leaders should be read or the stories of their lives found in encyclopedias or in church histories. Most of the apostles and early church leaders have special symbols connected with them in tradition which suggest certain characteristics or features of their lives and work. These may furnish suggestions for artistic designs on separate pages. For example, the keys are one symbol for Peter. If pictures of the leaders chosen can be secured they may be used on the pages of the book. Each page may be given over to one special leader. The date when this leader lived, a brief sentence or two, giving his special contribution to the Christian Church, and a picture of him or of the

symbol which stands for him would be included on the page. For example, one page of the book might look like this:



The book might be divided into three parts as follows:

- I. Church Leaders of the Past.
- II. Present-Day Church Leaders.
- III. Church Leaders of the Future.

While the present unit is being worked out, attention might be given to the first section of this book. The second and third sections may, if desired, be left for future sessions, when the thought of the Church of the future is being developed. In this third section snapshots or silhouettes of the committee members or of the group as a whole may be placed with a statement from each person as to what particular contribution he would like to make to the Church and its program.

In selecting the church leaders of the past and the present the class will wish to vote. Before such voting takes place there should be enough reading so that the vote may be intelligent. In one of the schools John Wesley, John Knox, Martin Luther, Fanny Crosby, Charles Wesley, and John Bunyan were the six selected for this purpose.

Dramatizing Historical and Biographical Episodes

Dramatizing some of the scenes in the history of the Church Universal, the denomination, or the local church will probably appeal to some Intermediates. The following offer opportunity for such dramatic activity:

1. Biblical scenes, portrayed in tableau form, suggested by the tour of the churches.
2. Stories telling of the origin of religious symbols, customs, and forms of worship in the Church.
3. Biographical episodes in the lives of great church men (for example, Pastor Robinson saying farewell to the little group of Pilgrims setting sail for the New World).
4. Great crises in the life of the Christian Church in any of its branches (for example, the meeting at which the followers of Barton Stone and the followers of Thomas and Alexander Campbell decided to unite, forming the Disciples communion).
5. Scene showing the beginning of the local church.

A series of these episodes, carefully chosen to present the Church of the past, the Church of the present, and a glimpse of the possible Church of the future, might be developed into a historical pageant which would be especially effective for a closing program for the school. One of the experimental groups from a Swedish Lutheran church chose this for its special Vacation School project. The scenes selected for portrayal were: scene in the catacombs among the early Christians; scene representing Bernard of Clairvaux in the monastery; Martin Luther before the Diet of Worms; the beginning of the Lutheran Church as the State Church of Sweden; the begin-

nings of American Lutheranism on the shores of the Delaware; the beginnings of the Augustana Synod; the first service held in the local church on Christmas morning; and a scene showing a group of young people dedicating themselves to making the future Ebenezer greater than the past. (See pages 190 ff. for this play and page 95 for suggestions given for dioramas.)

In all dramatic activity an attempt should be made to keep the scenes true to the life of the times and to the historical facts.

Some girls and boys prefer to dramatize these scenes through the use of puppets. In this case a combination of miniature stages and puppets may be worked out.

Suggestions for the Services of Worship

The services of worship for this unit should be planned by the worship committee under the guidance of an adult leader. The leader should be familiar with the principles governing the planning of worship services. (See page 207 for helpful books and materials for this.)

These services may be centered around any of the following themes:

1. Origin and History of the Great Hymns of the Church.
2. Historic Prayers of the Church.
3. Origin and Meaning of Christian Symbolism.
4. Different Forms of Worship.
5. Builders of the Church.

ORIGIN AND HISTORY OF THE GREAT HYMNS OF THE CHURCH

The following hymns, with their dates, may suggest the wealth of resource in the field of hymnology:

Te Deum Laudamus ("We Praise Thee, O God"). Goes back to the fourth century. Tradition has it that Ambrose and Augustine composed this and sang it first on the occasion of Augustine's baptism.

Gloria Patri ("Glory Be to the Father"). First part goes back to the time of the Apostles, second part to the sixth century. First part probably sung by martyrs in the Roman Colosseum.

"Shepherd of Tender Youth." By Clement of Alexandria. Called the oldest known Christian hymn.

"Christian, Dost Thou See Them." By Andrew of Crete, A.D. 660-732.

"O Come, O Come, Emmanuel." Based on ancient Latin antiphons.

"Art Thou Weary, Art Thou Languid." From an eighth-century hymn.

"All Glory, Laud, and Honor." A ninth-century Palm Sunday hymn, written in Charlemagne's time by Bishop Theodulph of Orleans.

"O Sacred Head, Now Wounded." By Bernard of Clairvaux, 1091-1153. Translated into German by Paul Gerhardt.

"When I Survey the Wondrous Cross." Tune, "Hamburg," from an old Gregorian chant.

"A Mighty Fortress Is Our God." Martin Luther's Reformation hymn, based on Psalm 46.

"Now Thank We All Our God" (Tune, "Nun Danket"). The Te Deum of Germany. By Martin Rinkart, about 1636.

"All People That on Earth Do Dwell." Linked with the life of John Calvin at Geneva.

"Let Us with a Gladsome Mind." By John Milton, the blind poet, in 1624.

"O Come, All Ye Faithful" ("Adeste Fideles"). Latin hymn of the eighteenth century.

"Fairest Lord Jesus." Crusaders' Hymn. Written in the seventeenth century.

"Ye Servants of God, Your Master Proclaim." Came out of Wesleyan revival.

"Faith of Our Fathers! Living Still." Written by Frederick W. Faber, a Roman Catholic clergyman.

"Blest Be the Tie That Binds." Written by a Baptist preacher when he declined a better pastorate because of the love and devotion of his flock.

"Hail the Glorious Golden City." Written by a Hebrew professor of political and social ethics.

"Dear Lord and Father of Mankind." Written by John Greenleaf Whittier, the Quaker poet.

"O Little Town of Bethlehem." Written by Phillips Brooks, an Episcopal rector, while he was at Holy Trinity Church in Philadelphia.

Interesting stories and interpretations of these hymns are to be found in "Lyric Religion," by H. Augustine Smith, and in other books on hymnology (see the Book List, page 207).

One group, about ten or twelve girls, devoted most of their time for the two weeks' period to a study of hymns. They divided their study into the following parts:

I. Ancient Hymns. Began with the question, "What hymns did early Christians sing, how did they sing them, and what instruments did they use?" The group also tried chanting hymns according to ancient custom.

II. Latin Hymn Period. Emphasized Ambrose, Fortunatus, and Gregorian music.

III. Middle Ages. Studied two hymns of Bernard of Clairvaux, "O Sacred Head, Now Wounded" and "Jesus, the Very Thought of Thee."

IV. German and Reformation Period. Studied Martin Luther's hymn, "A Mighty Fortress Is Our God."

V. English Hymns. Studied Ken, Watts, Charles Wesley, Toplady, Newton, Charlotte Elliott, Sarah F. Adams.

VI. Transition in America from the "Bay Psalm Book" to Gospel Hymns. This included hymns by George W. Doane, Fanny Crosby, Ira Sankey, and others.

Interest was so high that members of the group brought encyclopedias and other books from home. One looked up a Latin chant used in the Catholic Church to-day. After the hymns for their book had been selected they typed the hymns and their stories and bound them neatly together. Two members of the group who played the violin played the hymns for the American period for the assembly.

HISTORIC PRAYERS OF THE CHURCH

The following are suggestions of the many prayers which may be found and used:

Solomon's prayer at the dedication of the Temple. II Chron. 6:14-42.

Prayers of the Hebrew Psalmists. Ps. 19:14; Psalm 51.

The Prayer Which Jesus Taught His Disciples. Matt. 6:9-13.

Jesus' Own Intercessory Prayer. John, ch. 17.

Paul's Prayer for the Church. Eph. 3:14-21.

Francis of Assisi's Prayer and Song of Thanksgiving (see page 187).

Martin Luther's Prayer (see page 188).

Prayer of Walter Rauschenbusch for the Church (see page 189).

Other historic prayers are to be found on pages 184 ff. If the leader desires still others the book "A Chain of Prayer Across the Ages," by Selina F. Fox, will furnish them.

If desired, a service of worship may be planned by combining historic hymns and prayers and centering the thought around the great leader from whom both have come. The following is an illustration of how this may be done:

MUSICAL PRELUDE: Music of "Marching with the Heroes" (or of "A Mighty Fortress Is Our God").

CALL TO WORSHIP: Selected from those on page 59.

HYMN: "Marching with the Heroes."

SCRIPTURE: Psalm 46.

BRIEF HYMN INTERPRETATION: Describe the situation which Martin Luther faced when he braved the wrath of official and ecclesiastical leaders of the Roman Catholic Church and dared to stand for his beliefs.

PRAYER: Use Martin Luther's prayer (page 188) or a prayer for courage to stand by one's convictions to-day.

HYMN: "A Mighty Fortress Is Our God."

BENEDICTION.

ORIGIN AND MEANING OF CHRISTIAN SYMBOLISM

A series of services centering around the Christian symbols may be planned as follows:

First Service: "The Meaning of the Christian Cross."

(During this service a cross carved in wood may be placed in the worship setting on table or altar, or the Christian flag with its cross may be used.)

Second Service: "The Candle as a Christian Symbol."

(Candles may be placed on either side of the cross and lighted.)

Third Service: "The Meaning of the Sacred Monograms."

(An altar cloth, with chosen monograms embroidered on it, may be placed on the altar.)

Fourth Service: "The Word of God as a Symbol."

(A Bible may be placed in a central position on table or pulpit.)

Fifth Service: "Our Chosen Symbol."

(This may be introduced into the setting in some way.)

For example, the following service may be used for the first of these:

PRELUDE: Music of "In the Cross of Christ I Glory."

PROCESSIONAL: (Christian flag brought in and placed in position).

HYMN: "Fling Out the Banner! Let It Float" (Christian flag unfurled).

HYMN: "In the Cross of Christ I Glory" or "When I Survey the Wondrous Cross."

SCRIPTURE: Story of the Crucifixion of Jesus, Mark, chs. 15; 8:34.

STORY INTERPRETATION: This may be a brief talk on the Christian meaning of the cross, or it may include the story of Constantine's vision of the cross before battle with the words blazed on it, "*In hoc signo vinces.*"

PRAYER (*by selected person*).

CLOSING HYMN: The one above not selected before.

BENEDICTION.

DIFFERENT FORMS OF WORSHIP

If the members of the group wish to try using forms of worship found in the Church through its different periods or used by different denominational groups, the following might be worked out:

An early Christian service.

A service under Calvin's leadership at Geneva.

An early Wesleyan service (out of doors if desired).

A Friends' meeting (a service of silence).

A modern Protestant service.

Most of these would call for special study and investigation. With regard to an early Christian service, Shirley Jackson Case, in "Makers of Christianity," Vol. I, describes it as follows:

"Once a week meetings were held regularly on the day called Sunday. Both in city and country members gathered in one place. First, they listened to reading from the 'memoirs of the apostles' and from the writings of the prophets. Then the president of the congregation explained the meaning of the Scripture lessons and admonished his hearers to live in accordance with the teaching to which they had listened. The assembly stood during a period of prayer, after which the Eucharist was celebrated. After the rite had been observed, a collection was taken. The offering was purely voluntary. It was placed in the hands of the president, who used it to support orphans and widows, to help persons in distress on account of sickness or other misfortunes, to minister to persons in prison, and to aid needy strangers who had found their way to Rome."

Aside from the observing of the Eucharist, this form of service might easily be followed in a Vacation Church School group.

In Antioch, antiphonal singing took definite shape about A.D. 350. In Geneva, under Calvin's rule, there was congregational singing, but this was limited to the Psalter. A Genevan service of worship was opened by a prayer of confession. Then the congregation sang a psalm. This was followed by a prayer for help in the interpretation of the Scriptures. The sermon or exposition of the Scriptures fol-

lowed. Then came a prayer for mankind and for the Church everywhere.²

BUILDERS OF THE CHURCH

If the series of services is planned to give special emphasis to biographies, pictures of these builders, if available, would add to the service. If these leaders are to be studied in their historic sequence, an appropriate hymn to use throughout the series would be "Forward Through the Ages" or "Marching with the Heroes."

Here is a list of some builders of the Church, from which selections may be made:

- Christ, Founder of the Christian Church.
- Paul, the first great missionary.
- Polycarp, one of the first martyrs.
- Augustine, great theologian and bishop of Hippo.
- Benedict, founder of the Benedictine Order.
- Bernard of Clairvaux, monk and writer of hymns.
- Francis of Assisi, founder of the Franciscan Order.
- John Huss, Reformer in Bohemia.
- Martin Luther, leader of Reformation in Germany.
- Ulrich Zwingli, Swiss Reformer.
- John Calvin, Reformer in France and Switzerland.
- John Knox, Reformer in Scotland.
- John and Charles Wesley, founders of Methodism.
- George Fox, founder of the Quakers.
- John Robinson, pastor of little band of Pilgrims.
- William Booth, founder of the Salvation Army.
- Jonathan Edwards, exponent of Calvinistic theology.
- Francis Asbury, pioneer of American Methodism.
- Horace Bushnell, emphasized Christian nurture of children.
- William Carey, Baptist pioneer missionary to India.
- Alexander Campbell, founder of Disciples of Christ Church.
- Phillips Brooks, Episcopalian preacher.
- Toyohiko Kagawa, Japanese Christian leader.

² See Hastings' "Biblical and Religious Encyclopedia" under "Christian Worship" for further information.

Many other names should be added to this list, representing leaders of different denominational groups and also leaders in local communities. Books listed on page 201 will furnish information about these leaders.

A Mimeographed Booklet About the Local Church

Another worth-while enterprise would be the planning and producing of a booklet intended to interpret the local church, its symbolism, its history, and its program, to the members of the congregation and the community. A silhouette block print of the church building will furnish an effective cover design. Within the book may be sketched the symbols which are to be found in the sanctuary, with a brief explanation of the origin and the meaning of each. A description of each stained-glass window, with the Biblical reference to the story it portrays, may also be included. A description and history of any wood carvings, paintings, or memorial tablets would be interesting. An expert mimeographer would show the committee how to use a stylus in making the stencil for the sketches. The booklet would then be mimeographed, or hectographed, and the parts put together. They might then be passed out on Sunday morning or on the closing evening of the school. Or they might be sold for five or ten cents each after the closing program and the proceeds used to further some chosen church enterprise which the department has selected for its own.

A similar booklet might also be made giving the local history of the church, listing leaders from the past, and narrating briefly some of the most important events in the life of the church. The story of how the church first started would be of interest, especially to newcomers in the community.

Planning a Setting for Worship

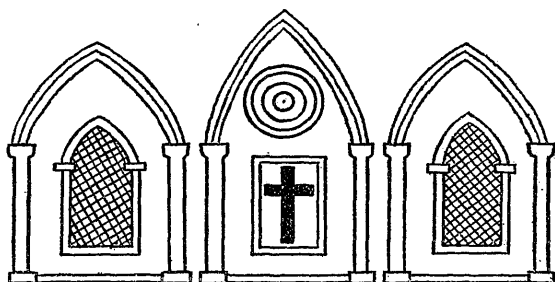
In a departmental room, or a church, which is bare and lacking in beauty, a worth-while enterprise would be to arrange the room, or one end or corner of it, with a beautiful and symbolical setting for the worship services.

If this is to be done, the entire group should decide whether the central feature upon which the attention is to be focused should be a pulpit, with a Bible open upon it; an altar, with a reredos behind it; a cross, with candles or some significant worship picture in the center; or a Communion table, suggesting the Lord's Supper, as the central point of emphasis in the church.

Stained-glass windows are often a help in creating a worshipful atmosphere. In rooms where a group must sit facing a glaring white light which comes through plain glass the window may be changed into an imitation stained-glass window, using colored cellophane to soften the light which comes through.

The boys, under the direction of the manual-training teacher, may fashion light wooden frames to go over the original frames. The design for the tracery may be cut out of heavy building or wrapping paper, fitted to the size of the window frame, or this may be carved from soft wood. This would then be painted black, or a dark color, and the whole backed with cellophane in different colors to make an artistic design. Back of the cellophane muslin cloth should be fastened securely so as to hold it firmly in place.

If the members of the group decide to make a worship screen, which may be folded up and put away when not in use, they should secure for the purpose sheets of Masonite, Celotex, or beaver board of the desired size. This should then be carefully cut according to the pattern designed. The following pattern may be used:



After the three pieces of beaver board have been cut to the desired shape and size, the spaces for windows or pictures, and the tracery which has been designed, should be cut out from the main piece. After the pattern has been cut out carefully and neatly the whole may be sandpapered and then painted black or dark brown or the desired color. The open spaces may then be backed with cellophane in rich dark reds, blues, and yellows. To make this more durable, cotton muslin should be stretched over the back and tacked securely. In the central section or panel, instead of the cellophane, there may be placed a beautiful religious picture in harmonizing colors, such as the following:

The Angelus, by Millet.

The Vigil, by Pettie.

Christ and the Doctors, by Hofmann.

Christ in Gethsemane, by Hofmann.

"All Things Wise and Wonderful," by Tarrant.

If neither of the two plans described above seem practical very good results may be secured by hanging a soft piece of velvet of a restful color, such as a deep blue, back of the table, which may take the place of the altar. This blue hanging may then serve as a harmonious background for a beautiful religious picture to be chosen by the group. This picture may also be changed from time to time, or according to the theme of the service.

In one school the transforming of a departmental room into a worshipful chapel was made one of the two major projects for the two weeks' period. The room was very bare, with four plain glass windows in the front. The boys made wooden frames and the girls glued together, on a foundation of muslin, bits of cellophane of different colors to form a design, the center of which was the symbol of the cross in red. A group of girls worked on making curtains for the nineteen windows in the large room. On these curtains they applied symbols in different colors. Others made plaster-of-Paris plaques in white, with symbols and Bible verses on them in gold and other colors, to fill in the bare places between the windows. A group of boys made

a bookcase and a bulletin board for the room. A three-panel screen was also made. The design chosen for the central pattern was that of a shepherd entering the city gate with a lamb in his arms. This was put on with oil paints and the rest designed in keeping with this central figure.

In another school the members of the Junior-Intermediate group chose for one of their projects the changing of a small room next to the chancel of the church auditorium into a prayer room, or tiny chapel, to which their pastor might go before he entered the chancel on Sunday morning. They planned a window, an altar, a cross, candles, and embroidered altar cloth for the room. The room had been freshly carpeted and the men of the church painted it. Plans for the closing program centering around this tiny chapel are given in connection with Unit IV.

Each person in the department should be encouraged to submit his own design for the chapel, or the corner of the room which is to be used for this purpose. The most artistic and effective designs may be chosen, or the best features of several may be combined. Perhaps there is an artist in the neighborhood who would help the group to select the best design and to plan this part of the work, giving suggestions as to the best ways for working out the plans. Of course, each person who submits a design should be able to explain its significance to the rest. The designing, the constructing, and the decorating of this altar or chapel will call for various types of creative activity.

If the group is organized like a church, the church building committee would naturally be responsible for the plans and for their execution. The committee, in turn, might assign various responsibilities to certain "craft guilds," such as the woodworkers, the embroiderers, the craftsmen, and the painters.

Devising Symbols for Decorative Use

Those in the group who are interested in creative art work may devise an appropriate and original symbol, combining several of the others and expressing for the members of the group their own religious ideas. They may wish to devise one which suggests a more modern

interpretation of the purpose and the function of the Church. This original design may then be used in several different ways. Among these are block printing, spatter printing, stenciling, and wood-carving.

BLOCK PRINTING

This would be especially useful for the cover of the booklet or as a design for a program cover. To do this either a linoleum block or a woodcut may be used. In using linoleum, the design which has been drawn is reversed by tracing it upon the carbon side of a sheet of carbon paper. This pattern is transferred to a piece of Grade A linoleum. The lines are then cut in the pattern on the linoleum block with a sharp penknife or razor blade, not deeper than one sixteenth of an inch. After this part has been cut away, the rest of the linoleum block is inked. This may be done by using a printer's brayer, rolled over a slab of glass on which a small quantity of ink has been placed. The brayer should then be rolled over the linoleum crosswise and lengthwise. The paper is then printed by placing the piece of paper, together with the block print, into a clothes wringer and rolling it through, or by pressing the paper on the linoleum block with a mallet. A printing press may also be used for this if it is available.

STENCILING

Stenciling may also be used if the plan is to place the symbolic design on curtains or other fabrics. A certain kind of crayons may be used for this. With these, the design is traced on the fabric in the colors desired and the fabric pressed with a hot iron.

SPATTER PRINTING

Spatter printing is also a good method for making decorative covers for notebooks, bulletins, or programs. Usually this is used to make nature designs (see "Discovering God in the Beautiful," by Nathana L. Clyde, page 37). In this unit it may be used for symbolic designs. To make these, inks of various colors, or water colors, are sprayed through a fine screen on the paper to be decorated, by means of a toothbrush. A cut-out paper, shaped in the form of the symbol, is

placed over the spot where the design is to appear on the paper. A fine spray of the ink surrounds this area while the design shows up in the original color of the paper.

EMBROIDERY

The same design may be embroidered upon a piece of silk, satin, or velvet, to form a marker for the Bible, decorate a cover for the table, or make a hanging for a place back of the altar or reredos.

DECORATIVE BORDERS

Decorative borders in pen and ink, in water colors, or in crayon, with this design prominent, may also be used on the map referred to on pages 46 ff.

Continuing the Projects of Unit I

The "Book of Churches," if begun during the first week of the school, should be continued and added to throughout this unit. The following features would be worth-while:

1. Information concerning symbols, inscriptions, monograms, historic tablets, et cetera, which has been gained.
2. Names of the builders of the Christian Church, arranged in chronological order.
3. The services of worship which have been planned and held.
4. Origin of the different denominations represented in the book.
5. Names and stories of the founders of the different denominations.
6. History of the local church.

In the log book, it is important that the clerk or secretary and his committee keep a record of what is done each session and the plans that are made. Committees appointed for special tasks should be recorded. Into this book may also go copies of worship services which were held, a sketch of the plan for the rearrangement of the room, descriptions of dioramas which are being constructed, the script for plays which have been worked out, the selected list of men who are to

be included in the "Book of I
features important to the work o

The church organization sho
satisfactorily. If it fails to fun
to discover why and should stre
unit the worship and the churc
importance.

SOURCE BOOKS

Interesting and authentic sou
Church are especially important
to secure, the public library may
loan or in arranging a special sh
the use of the group. The follow

A Bible concordance.

A Biblical dictionary and

Books on Bible manners an

Modern translations of the

Bible storybooks, plentiful

Books on religious symbol

Short, compact, simple hist

Collections of biographies

Books on hymnology.

Pamphlets and books givin

Listed on pages 201 ff. are books

They should be attractively arra

library nook for use by different n

By the time this⁷ unit is complet
have a better idea of the Church
of the historical perspective of t
with interesting events and people
at least partly completed; the d
mimeographed bulletins finished;
the worship corner in the process

OUR LIVING CHURCH

"Book of Minute Biographies," and any other work of the department.

ation should also be continued if it functions to function properly the group should seek to strengthen it at its weak points. In this the church building committees are of special

BOOKS AND MATERIALS

ent source books on the past history of the important for this unit. If books are difficult may be of service in granting an extension special shelf in the children's department for The following books will be especially helpful:

ance.

nary and encyclopedia.

manners and customs.

tions of the Bible.

plentifully illustrated.

us symbols.

simple histories of the Christian Church.

ographies of church leaders.

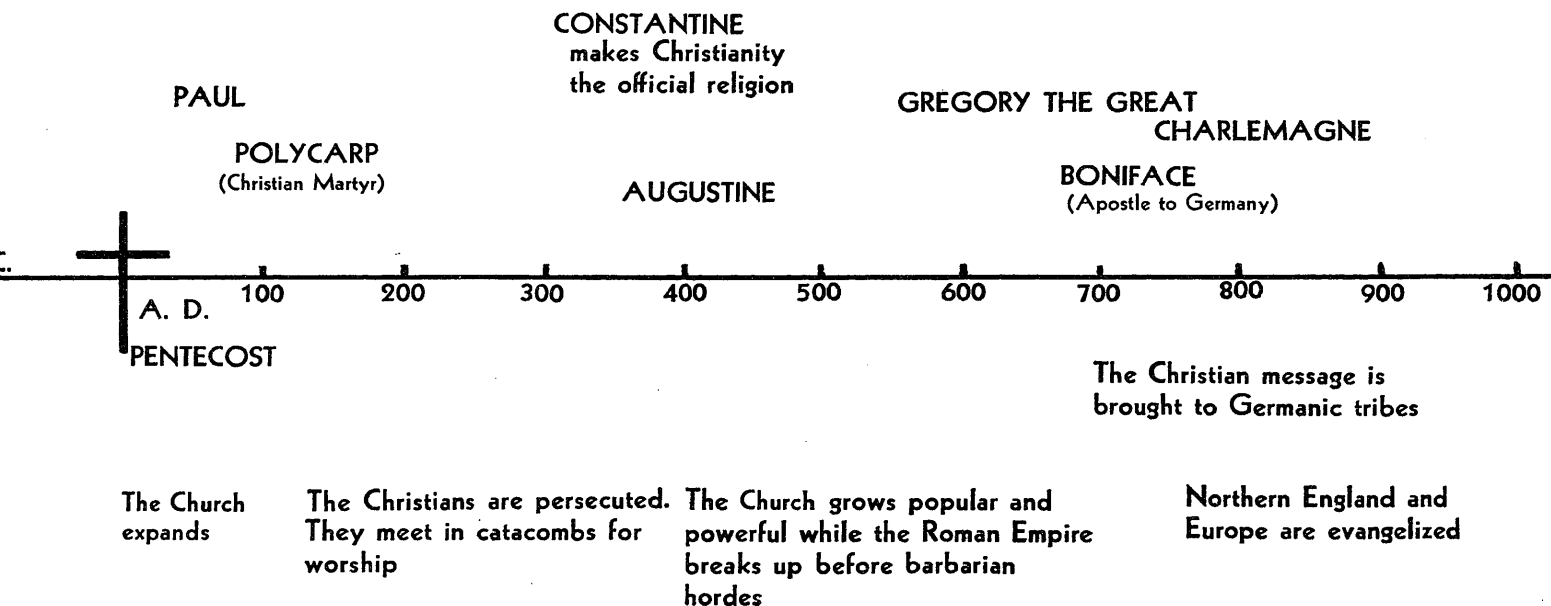
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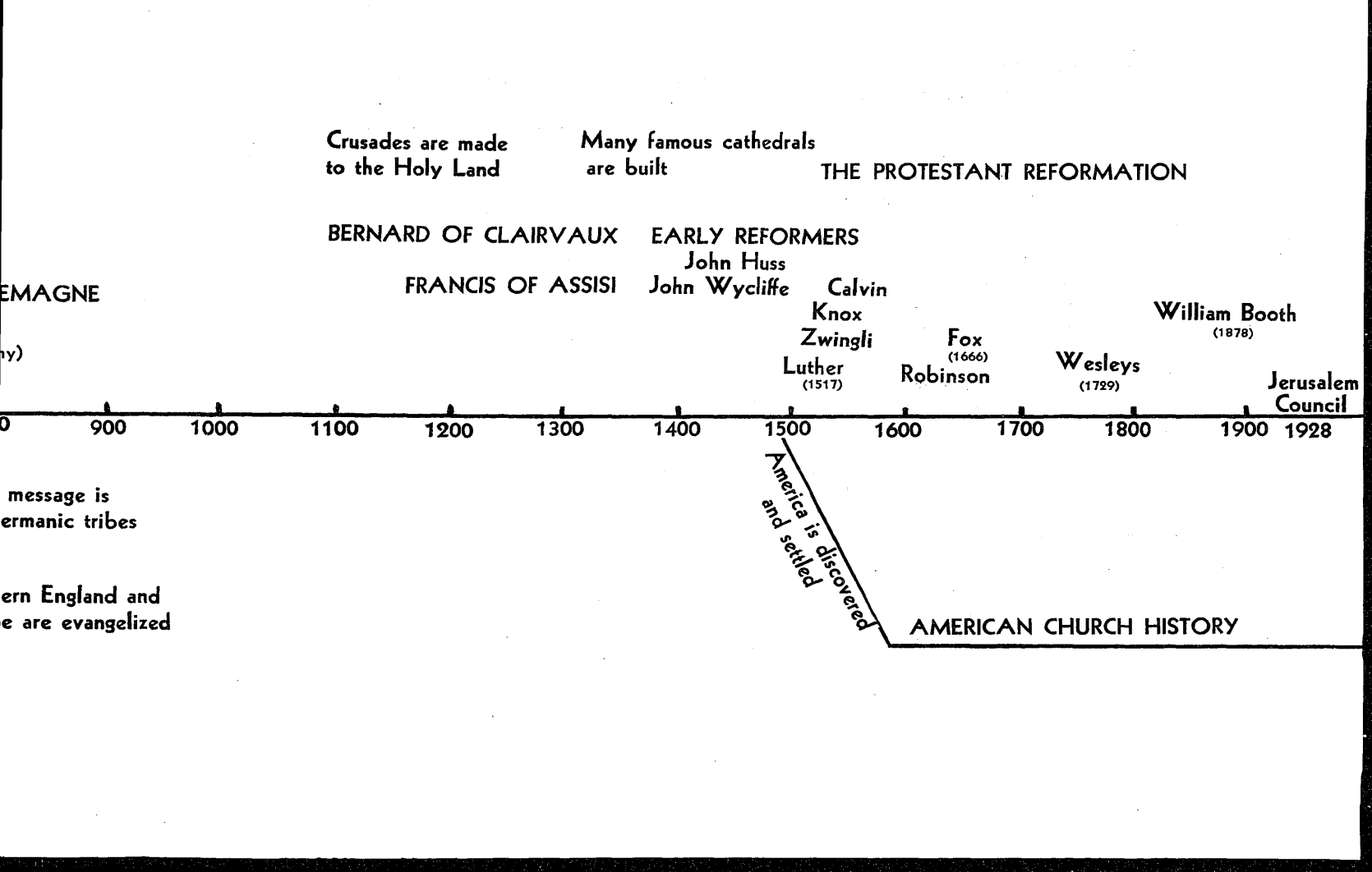
books giving the history of the local church.

re books which will help to meet these needs.

ively arranged on a browsing table or in a different members of the group.

is completed the members of the group should the Church's heritage from the past; something tive of the Church; the time line filled in and people; the "Book of Minute Biographies" d; the dramatizations well under way; the finished; and plans for the chapel church or e process of being worked out.





A Bird's-Eye View of Twenty Centuries of Church History

First Century: The Christian Church, born at Pentecost, breaks the bonds of Judaism and, through the ministry of the Apostle Paul, is spread through the Gentile world. The Pauline letters and other books of the New Testament are written.

Second and Third Centuries: Christians face severe persecutions. Polycarp, Ignatius, and others meet a martyr's death. Catacombs in Rome afford secret meeting places for worship. Alexandrian teachers, Clement and Origen, defend Christianity in their writings.

Fourth Century: Christianity receives favorable recognition by Emperor Constantine, who is converted to the Christian faith, but the Church faces the danger of compromise with worldly interests. Augustine, baptized by Ambrose, becomes bishop of Hippo.

Fifth Century: Barbarians conquer Rome but are in turn influenced by Christianity. St. Augustine writes "The City of God" in Rome's darkest hour. St. Benedict founds monasteries. Ireland is won for Christ through St. Patrick.

Sixth, Seventh, and Eighth Centuries: Angles and Saxons are converted to Christianity through Augustine, who was sent to Britain by Gregory I. The German people are won through Boniface. Dark Ages begin. Rise, growth, and checking of Mohammedanism in Europe.

Ninth and Tenth Centuries: The Frankish leader Charlemagne is crowned emperor by the pope (800). Christianity goes to the Swedes through Ansgar.

Eleventh, Twelfth, Thirteenth Centuries: Final break between Eastern and Western Churches. Pope Hildebrand forces King Henry IV to his knees in penitence, thus establishing the supremacy of the Church over temporal power. Crusades begin. Bernard of Clairvaux and Francis of Assisi start monastic orders. Guilds are formed. Many Gothic cathedrals are built.

Fourteenth and Fifteenth Centuries: The Roman Church is at low ebb morally and spiritually. Movements toward reform. Wycliffe translates the Bible into English. John Huss is burned at the stake. Savonarola starts reforms in Florence, meets his death.

Sixteenth Century: The Reformation starts in Germany with Luther nailing theses on the Wittenberg church door. Reform movement in Switzerland is led by Zwingli; in Geneva, by Calvin; in Scotland, by Knox. The Church of England breaks from the Roman Church. Erasmus translates the Greek New Testament. First printed English Bible.

Seventeenth Century: Conflict between religious bodies ends with Treaty of Westphalia. The Puritan movement increases. Dissenting bodies in England break away from the Established Church. The Pilgrims leave for New England shores.

Eighteenth Century: Establishment and growth of Protestant denominations in America. Beginning of modern missionary movement.

Nineteenth Century: Growth of Sunday Schools in America. Evangelistic movement.

Twentieth Century: Movement toward coöperation and better understanding among Protestant groups. Social emphasis in Christian message.

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UNIT III

OUR LIVING CHURCH—FACING THE FUTURE

Facing forward toward a future implies some sort of goal toward which to face. The point of view of this unit is that the goal of the Christian Church is the Kingdom of God realized on earth in the kind of Christian social order of which Christ dreamed and to which he devoted his life.

DESIRED OUTCOMES

To help girls and boys to face frankly the central function of the Christian Church in making society Christian.

To help them to see more clearly some of the unfinished tasks of the Church which they, in their turn, must help to carry through to completion.

To help girls and boys to consider thoughtfully some of the ways in which the Christian Church will need to work in order to meet the needs of a changing social order and in order to build a new world patterned according to Christ's principles.

To discover ways in which the churches of the community and of the world may work together for community and world betterment.

To help girls and boys to face frankly and seriously the part which their generation must take in the Christian Church of the future, if the Church is to become an effective agency in carrying out Christ's plans and purposes for society and for the individual.

BASIC QUESTIONS TO BE CONSIDERED

1. What makes a Church Christian?
2. What did Christ mean when he taught his disciples to pray, "Thy kingdom come . . . in earth, as it is in heaven"?
3. What principles did Jesus stand for?
4. What is there in the world to-day not in harmony with Christ's purposes for society?

5. What are some of the unfinished tasks of the churches in our community?

6. What are the unfinished tasks of the Christian Church throughout the world?

7. What is the Church doing to help in carrying forward Christ's plans and purposes for the world?

8. What is there in the Church which hinders its carrying forward of Christ's plans and purposes?

9. How does Christian worship help in this program of carrying forward Christ's program?

10. How does Christian fellowship in the Church help in this? How does the Church's program of service help?

In a thoroughgoing discussion of the unfinished tasks of the Christian Church to-day one cannot avoid facing such problems as the following which are challenging Christian youth:

Developing a program of personal religious living.

Helping other young people to be Christian.

Assisting in bringing about world peace.

Working to help to solve the liquor problem.

Helping to build a Christian economic order.

Providing a constructive use of leisure time.

Being Christian with other racial and cultural groups.

Preparing for marriage and home life.

Developing a Christian type of patriotism.

On pages 198 ff. will be found certain statements giving the position of the different Protestant Churches on some of these questions.

BIBLICAL SOURCE MATERIALS

For any satisfactory discussion of the social program of the Christian Church it is important to know Christ's teachings which are applicable in a Christian society. A search for these will lead one into the New Testament—into the Gospels, and especially to the Sermon on the Mount, the parables of the Kingdom, and other sections which

give Christ's words. The Gospels of Matthew and Luke will be of particular importance for this study.

These principles will include the following:

1. Every individual is of supreme worth as a child of God. Matt. 25:40; Luke 12:24.

2. Love of God and love of one's neighbor should govern all the relationships of life. Matt. 22:34-40; Luke 10:25-37.

3. Spiritual values are more important than material wealth. Luke 12:15.

4. The service motive rather than the profit motive should control all individual and group living. Matt. 20:25-28; Mark 10:45.

5. The coöperative rather than the competitive method of achieving results should be practiced. Luke 9:49, 50.

SUGGESTED ACTIVITIES

1. Making a "blue print" or a sketch of the church plant as the members of the group think it should be.

2. Making a tour of the church and church plant to discover what may be done to repair, improve, and beautify the rooms, grounds, or equipment, so that the church may be better able to carry on its program of helpful service for the community and congregation. Making plans for these improvements.

3. Constructing a bulletin board for the church and keeping it supplied with challenging news items, statements, cartoons, and posters, to bring to the attention of members of the congregation their responsibility in connection with some of the unfinished tasks of the Christian Church.

4. Building up a file of newspaper clippings, magazine articles, et cetera, for use on this bulletin board, which show Christian and unchristian practices in society and ways for changing or eliminating the unchristian practices.

5. Engaging in some local church enterprise for the community, or for national or foreign missions.

6. Engaging in some interchurch, community, or interdenominational project for the community.

7. Making a series of posters showing the unfinished tasks of the Church.

8. Visiting near-by mills, factories, restaurants, or stores. Gathering statistics and facts about the way the business or industry is operated and judging whether the ideals of Jesus are being carried out and to what extent they are being violated.

9. Organizing a service club, or a committee, within the Church School department, or departments, for the purpose of helping the pastor and the church in special ways during the year.

SESSION PLANS

Session XIV

Presession Plans

For the browsing table there should be magazines and newspapers opened to challenging, well-illustrated articles showing up existing conditions in the local community and in other communities which will need changing if they are to be brought up to the Christian standard. Effective cartoons showing up striking injustices and social wrongs may be arranged in prominent places. Pamphlets on war and other social issues may also find a place there. There should also be on the browsing table one or two books explaining in simple fashion the social ideals of Jesus. Perhaps George Walter Fiske's "Jesus' Ideals of Living," or Sidney Weston's "Discovering Jesus," might be suitable for this.

Those who are in the midst of different projects may wish to continue work on them.

Group Assembly

A discussion may be introduced by the leader through the use of the answers to the "Test on the Church and Church Membership," given at the beginning of the school (see page 195). The answers checked by the members of the group for questions 1-3 may be compiled and placed on the blackboard. This may lead to such questions as:

What makes a church Christian?

What is the work of the Church in the world to-day?

What does Christ want done in the world to-day?

In what ways does the Church share in this work?

In leading this discussion emphasis may be placed upon the Church as, primarily, a fellowship of Christian people banded together to do Christ's work in the world. Emphasize the fact that Christ's work in the world has a great deal to do with the problem of increasing the happiness and the well-being of all God's family through spreading abroad the spirit of love and good will and justice for the oppressed.

This discussion should lead the group to feel the need for a period of Bible study in which a search is made in the Gospels for Jesus' social teachings and his own purposes for his fellow beings. The following passages may be read and discussed:

Christ's Statement of His Mission. Luke 4:18, 19.

Those Whom Christ Considered Blessed. Matt. 5:1-10.

The Supreme Importance of Each Person, as a Child of God. Luke 12:24.

Spiritual Values More Important than Material Wealth. Luke 12:15.

Service Motive Versus Profit Motive Controlling All Group and Individual Living. Matt. 20:25-28; Mark 10:45.

Love to God and to Neighbors the Great Law of Life. Matt. 22:34-40.

Little Children Important in God's Plan. Matt. 19:14.

Those who have read articles on the browsing table or have been examining pictures placed there may make reports on some of the conditions in the community or in the world which need changing if they are to be harmonized with Christ's ideals.

The idea may be suggested at this time of constructing a bulletin board on which may be placed some of the challenging statements which will arouse the church to its social tasks.

Plans for the walk through the immediate neighborhood may be made to observe conditions which need changing or improving in the light of Christ's purposes and program for a Christian society.

Recreational Period

Instead of out-of-door games the trip through the neighborhood surrounding the church may be made into a game of "follow the leader" or a "treasure hunt." The members of the recreational committee will have gone over the route ahead of time and planned it so that it may lead past dirty alleys, unkept and ramshackle houses, and undesirable places of amusement, as well as past such assets to the community as hospitals, parks, playgrounds, and the like. Each member of the group is to report at the end of the trail what he discovered which does not fit in with Christian ideals for community life and also the things which measure up to Christian ideals. In the case of a treasure hunt the members of the group may report at the end of the trail what they consider are the greatest "treasures" of the community when seen from Christ's point of view.

Committee Work

Attention should be given to those activities from the previous unit which have not yet been completed. The committee chosen to make the bulletin board may make plans for starting the work (see suggestions on pages 132 f.). One group may wish to begin a series of posters displaying some challenging facts about social conditions which the church should consider. These may later be displayed on the bulletin board.

Worship Service

The theme may be "Thy Kingdom Come . . . in Earth, as It Is in Heaven." Hymns to use would be : "Thy Kingdom Come, O Lord"; "We've a Story to Tell to the Nations." Luke 4:18, 19 would be an appropriate Scripture selection.

A talk may be given on The Lord's Prayer, showing the central place the thought of the Kingdom holds in it.

Session XV

Presession Plans

In addition to the displays of the preceding day on the browsing table new articles and pictures may be shown that are related to any

special social interests which were revealed by members of the group the day before. These new displays should be so arranged as to catch the interest of the group. Perhaps on a bulletin board beside the table may be placed typewritten copies of such questions as "How much does war cost?" with a reference to articles which would help to answer the question. Perhaps each person who comes early might be given a question upon which to report in the assembly period.

Those who are more keenly interested in the constructive activities under way may continue work on their various projects, such as making the bulletin board, designing posters, and so forth.

Others may wish to cut out pictures from missionary magazines showing existing social conditions in different parts of this country and the world which should challenge the Christian Church and stir its members to action. These may be arranged in a file ready for future display on the new bulletin board, with appropriate captions underneath.

Group Assembly

Members of the group may report on the service program of their local churches for the community, the nation, and the world. This program may then be tested according to the ideals of Jesus which were studied the day before. Or, one or more pastors may be invited to talk briefly about their churches' programs of service and what they consider their churches are doing to help in furthering Christ's plans and purposes for the Kingdom of God on earth. Perhaps the group may be given an opportunity to ask the pastors questions about the work of the churches, how it is done, and how girls and boys may help to carry on these plans.

Or, stereopticon pictures or moving picture films may be secured and used, showing the work of the Church in home and foreign fields and the needs in the world which the Christian Church is striving to meet (see the list of these on pages 213 ff.).

The group may plan a tour of the church building and grounds for the recreational period, to discover what needs to be done to improve these so that the local church may more effectively carry on

its program. Plans for making a rough "blue print" of the church plant and lot and checking on it things which need improving may be developed.

Recreational Period

The game of "follow the leader" may be repeated, this time with variations. The game leader will guide the members of the group through all the nooks and corners of the church building and out around the grounds. Each person should be ready to report a list of items which need attention—either changing, improving, or eliminating. Following the trip, each may sit down for a short time and jot down on paper his list of items, with one check mark after needed improvements the group might tackle and two check marks after those which he feels need attention first of all.

Committee Work

One committee will continue work on the bulletin board. Another chosen committee will take the papers that the group made out during the recreational period, indicating needed improvements in the church plant and grounds, and prepare a report for the group assembly on the following day. The members of the committee will discuss possibilities and plan several improvements which they think the department might make in the time remaining. In making plans they should take into account the wishes and ideas of the church building committee proper and discover in which of these proposed improvements they would be given consent to go ahead. The matter of expense involved will, of course, have to be taken into consideration.

Worship Service

The theme for this service may be "Our Church and Its Part in Helping to Build the Kingdom." Hymns may be selected from among those suggested for the previous day. The Scripture passage may also be one of those studied on the previous day. The story, "Beth-el—the House of God," may be read or told to the group. This emphasizes the social function of the Christian Church in helping to build a Christian society. If the pastor is present he may lead in prayer and

the whole group may unite in praying with him The Lord's Prayer, with special emphasis upon the phrase, "Thy kingdom come."

Session XVI

Presession Plans

If interest has been created in the world-wide work of the Church, members of the group who come early may write to the missionary headquarters of their denominational Board for free literature showing the missionary program of their Church. This material, when it comes, might then be used on the bulletin board or on posters which are being made. They may also ask in their letters for a list of projects sponsored by their Board in which the group might help.

To the browsing table there should be added materials giving the official statements of the different denominations and interdenominational organizations with regard to some of the acute social issues which the world is facing to-day.

One group may be set to work planning suggestions for the first display to go on the new bulletin board when it is finished.

Group Assembly

Several items of business should be taken up at this meeting of the entire group. There will be a discussion on what this first bulletin board display should be. In this connection, those who have made posters may show them to the group, or a committee may be appointed to examine them and to select the best for the first display. Perhaps each person in the department might be given one day in which he could plan the display for the bulletin board. Or, if the group is too large for that, the entire group may be divided into smaller groups, to each of which may be assigned the care of the bulletin board display for one of the remaining days of the Vacation Church School.

The report of the committee on church improvements should also be made and discussed. If possible, some representative from the church board of trustees or from the committee especially responsible for church property should be present to give guidance in these plans. If some such responsible person is not present, whatever plans are finally decided upon should be carefully and accurately written down

and submitted to the church building committee before any decision is reached as to the selection of a project. In every case, nothing should be attempted without the full consent and approval of the persons in the church who are held responsible for the church property.

Reports may also be made as to what statements different denominational bodies have officially made concerning the social issues of the day, such as war, economic justice, temperance, and the race question. "The Social Ideals of the Churches" (see page 198) may be read and discussed.

Recreational Period Committee Work

One group will probably be at work completing the bulletin board. If it is completed during this session the girls and boys may place it in its location and the first display may be arranged on it. Some will be completing posters. The group may also start on plans for repairing and beautifying church property, equipment, or grounds.

Worship Service

The theme for this may be "The Unfinished Tasks of the Church." For a hymn, one of the social hymns of the Church, such as "Where Cross the Crowded Ways of Life," may be used. If desired, one of the great social issues of the day may be selected for special attention. If the one selected is world peace, the following stories would be appropriate: "The Invincible Leader"; "Christ of the Andes"; "Swords and Plowshares." Sources for these stories may be found on pages 218 ff.

Or the thought may center around pioneers of the social gospel. "The Social Ideals of the Churches," formulated by the Federal Council of the Churches of Christ in America, may be read and the story of Walter Rauschenbusch,¹ prophet and pioneer for a social gospel, may be told.

This service of worship should lead the group to undertake some work which would further the movement for a social message of Christianity in the churches and the community.

¹ Found in "Modern Pathfinders of Christianity," by H. K. Rowe. Fleming H. Revell Company, 1928.

Session XVII

Presession Plans

Some will wish to continue reading around the browsing table. For these, add new books and pamphlets which show how the churches work together to help in building the Kingdom. Pamphlets may be secured from The International Council of Religious Education and from the Federal Council of Churches and other coöperative agencies. A concrete example of the material available would be the printed booklets² on the various projects of "Christian Youth Building a New World" which have been developed by coöperative effort. If the city, council, or community is organized for coöperative work among the churches some of its literature showing its program of service should be on display. Secure from the Department of Vacation Church Schools of The International Council of Religious Education the promotional materials for its coöperative missionary program for Vacation Church Schools in the interest of unchurched and underprivileged children in this and foreign lands.

Have several different persons read or give reports on some of these coöperative projects during the assembly period. As a result of these reports the members of the group may wish to select some one project in which they may coöperate with the different departments or schools or churches. Continue work on the projects already started.

Group Assembly

Further planning will probably be needed in connection with the project of repairing or beautifying some part of the church plant or grounds.

Following the report of possible coöperative projects, made by one of the girls or boys, the members of the group may engage in a discussion of what they might select and with whom they would coöperate. In the group discussion this may not be too early to begin to think of plans for some coöperative project with the other depart-

² Youth Action booklets on "Christian Youth Building a New World." The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. 15 cents.

ments for the closing of the Vacation Church School (see suggestions for these on pages 138 ff.).

Recreational Period

Committee Work

By this time many members of the group will be engaged in the project of repairing and improving some of the church equipment; others will be at work arranging and placing new displays on the bulletin board. Other projects already started will be continued.

Worship Service

This may have for its theme "Working Together in Kingdom-Building." An excellent story to tell would be "The Palace Made by Music," by Raymond MacDonald Alden, found in "Why the Chimes Rang, and Other Stories." This story shows in a delightful way the importance of coöperative effort in worthy enterprises. The story from the Bible of Nehemiah and the Jewish people rebuilding the walls around Jerusalem, Neh., chs. 1 to 6, or Paul's figure of speech in which he describes the different parts of the body working together, I Cor., ch. 12, would be appropriate Scripture materials.

Session XVIII

Presession Plans

During this period, through the selection of reading matter, attention may be turned to the world-wide aspect of the Christian fellowship and program. A description of the world-wide gathering of Christians at the Jerusalem Conference in 1928 is found in "An Assembly of World Christians," on page 163. Other pictures and articles from missionary magazines showing the Christian Church at work in foreign lands will help to emphasize this. The book "Craftsmen All," by Edward Shillito (see page 201), gives the stories of national Christians who have made noteworthy contributions to the Christian Church in Africa and the Orient.

Attention should also be turned to the completion of the enterprises which have been started. Some may wish to direct their attention

during this opening period toward plans for the closing program or exhibit.

Group Assembly

Reports of possible plans for the closing of the school should be made and discussed. If information has been secured as to the plans of the other departments, attention should be given to ways in which the Intermediate Department can best fit into this program.

If a member of the group has presented to the other departments the coöperative Vacation Church School project sponsored by the Department of Vacation Church Schools of The International Council of Religious Education, a report may be made of the response of the other departments to it and further plans may be developed.

If any problems have arisen in connection with the bulletin-board display or the church-repairing project these should be discussed and decisions made.

Plans for checking up on the completion of all work started should be made.

Recreational Period

Possibly some of the games played in foreign countries may be tried out for this period. "Children at Play in Many Lands," by Katharine Hall, or "Far Peoples," by Grace Phillips, will furnish suggestions for these.

Committee Work

This time should be spent in completing the work already started in repairing or improving some of the church equipment and any other projects.

Worship Service

The theme for this service may be "An Assembly of World Christians" or "Builders All." The story of the Jerusalem Conference may be told or pictures of it shown on the screen (for this, see page 215). An appropriate hymn to sing would be "In Christ There Is No East or West," the one selected for opening and closing the

Jerusalem Conference in 1928. Some groups have enjoyed a little dramatic service for the close. Each member selects the nationality or race he would like to represent from among those present at the Jerusalem Conference. They then join hands and sing together the hymn mentioned above. For such a service Eph. 2:13-22 would be an appropriate Scripture passage.

Session XIX

Presession Plans

This period should be spent largely in planning for the closing program or exhibit and in completing all the work which has been started. It may be that some would like to arrange all the work completed in a preliminary display, making placards describing how each project was worked out, and the purpose for which it is intended, and naming the persons who had a share in working on it.

Group Assembly

Part of this time may be spent in evaluating the work which has been done and the way in which the committees have worked together, with suggestions of ways in which they might improve next time. Some of the time will probably also be spent in connection with plans for the closing program or exhibit.

Recreational Period

This, as usual, will be planned by the recreational committee. The members may wish to take the group around the room to see the different kinds of work. Perhaps a plan might be made to take the group on a tour through all the departmental rooms to see what the other departments have been doing.

Committee Work

This period should be spent in completing the work and arranging it for display.

Worship Service

The theme for this service may be "I Am Counting on You." This may center in the picture by Margaret W. Tarrant, called "Behold, I Send You Forth," and the story interpretation (see page 176).

SUGGESTIONS FOR THE MAJOR ACTIVITIES**Plans for Repairing, Beautifying, and Improving
Church Equipment, Plant, and Grounds**

In many church buildings are to be found neglected, ugly, dusty corners which effectually hinder some beauty-loving people from worshipping "in the beauty of holiness." Many church committees are also in despair because of growing girls' and boys' wanton destructiveness and carelessness with church property and equipment. Broken windows, broken chairs, battered hymnals defaced with pencil scribbings, plastered walls written over by careless girls and boys are too frequent evidences of the lack of reverence and appreciation for public property. The best way to safeguard the church property is to have the girls and boys feel that they have a part in it, that it is really their own.

A project of repairing and improving the church equipment will therefore fulfill a twofold purpose, if it be properly motivated, supervised, and carried through. It will result in making the church better prepared to serve its purpose, and it will safeguard the property and the equipment in the future so far as these girls and boys are concerned.

A casual trip through some church rooms will disclose some of the following "sore spots": dusty corners, piled high with old Sunday School papers in disarray, that need to be cleaned out, dusted, arranged in order, and their contents disposed of; cupboards or cabinets, filled with all sorts of papers, books, and miscellaneous objects, covered with dust and in untidy confusion, that need straightening out. Perhaps a bright curtain might be used to cover the shelves.

Where hymnals or songbooks are in bad condition, with leaves and covers loose, a bit of art gum, some library mending tissue, and some good glue will work wonders, if the group interested in this project works under the direction of a librarian or some one who understands the art of bookbinding and book-mending.

In some Intermediate Department rooms there are probably broken chairs, sadly in need of repair. Supplying new rounds, reënforcing wabby legs, or putting in new cane bottoms may make a worth-while

project if carried on under some one who understands the art of making over broken chairs into new ones.

Broken windowpanes may also be mended, or new panes put in with the help of some one who understands this business.

The girls may discover the need for clean curtains in some of the departmental rooms. In coöperation with the departmental superintendents or the director, materials may be secured and the girls may spend some time in curtain-making.

Christian flags may be found stuffed away in forgotten corners, bedraggled and dirty, needing a good cleaning and pressing and a proper wooden standard to hold them so that they may become an attractive feature of the room. These standards may be made by boys who understand how to work with wood.

In some churches there may be a need for new offering plates which will be dignified and attractive. These may be cut from soft wood, carved with symbolic designs, and painted and varnished a dark color harmonizing with other church furnishings.

It may be discovered that the Kindergarten children have no soft, attractive rug on which they may sit during the story period in their departmental session. As a major project the girls may decide to weave a rag rug, or hook or crochet a rug in soft, harmonizing colors which may be spread down in the Kindergarten room on Sunday and rolled up during the week.

Or there may be no suitable place to pack away the pictures which are put up each Sunday for the younger children. A filing case may be made by the older girls and boys and the pictures filed away according to some system.

It may be that the church lawn or the lot back of the church needs special care to make it look attractive, so as to create a beautiful setting for the church. Weeds may need to be rooted out, bushes trimmed, or the grass cut. Perhaps a border of flowers may be planted and cared for by the Intermediate group.

One little group of older girls and boys in a tiny, struggling church on the edge of the city, when making their tour through the base-

ment room, the church auditorium, and around the tiny lot outside, found several things that they could do. They finally decided that they would help to put up new curtains in the rather gloomy basement room next to the furnace, which the Primary Department used. The boys decided to repair the picket fence which separated the church lawn from the manse lawn.

A trip through your own church and grounds will suggest many other possibilities not mentioned here. But whatever is done should be done with the full approval and knowledge of those in the church who are especially held responsible for the church property. Permission should be received from the proper authorities. The improvements should fit in with the plans for the development of church property which have been made by this official group. Nothing should be started which the members of the group do not intend to carry through to a satisfactory completion.

If the Vacation Church School is being held in a church where, fortunately, there are no such neglected corners or needed repairs to be made, or where an efficient janitor would resent any such attempts on the part of girls and boys to improve anything, the members of the group may need to turn their attention to other types of activity.

In rural situations, or in small towns, there may be small, one-room churches which have been closed or which are sadly in need of renovation. In some cases plans might be worked out with responsible adult leaders by which one of these churches could be opened up, cleaned, and renovated, and a program held in it for the children and the older people of the neighboring community. It should be emphasized that if the project is to be of permanent value the adults responsible for the church should be included in plans for the undertaking.

If this last project were chosen as a major activity for the last weeks of the school, an interesting culminating feature would be an old-fashioned song fest for the community, in which some of the hymns of the Church through the centuries might be sung and their history given.

In some neglected communities so keen an interest might be created that a Sunday School might be started in the afternoon for those children who have no other religious opportunities.

Constructing and Using a Church Bulletin Board

For making this, either cork or beaver board or some other composition material may be used. It should be either a light tan or a gray to harmonize with the room in which it is to be placed. A good size for it would be twenty by thirty inches, although it will probably be best to determine the size after looking at the space into which it is to be fitted. Molding may be used to fit over the edges for a border, with the corners joined neatly. The molding should be stained a dark or a harmonizing shade. Fasteners should then be screwed into the back on each side and the board hung with picture wire in its proper place.

This bulletin board might be made so that both sides may be used.

In some cases the bulletin board may be placed in the entrance way to the church. In others it may be best to place it in the departmental room. Or it may be placed out on the front lawn to attract people who pass by. If placed out of doors the board may be securely nailed to a pointed stick and the stick stuck into the ground the proper depth to hold it securely.

After the bulletin board has been constructed and placed in a good location, special care should be taken in the selection of items for display. Responsibility for the selection of these may be given to a committee, or some other arrangement may be made.

The following types of material may find a place on the new bulletin board:

1. Official pronouncements of the Churches on social issues.
2. Challenging statements by well-known persons as to the social responsibility of the Christian Church.
3. Important sentences from the pastor's sermons.
4. Bible verses which express Christian principles that the church should keep in mind.
5. Challenging questions on vital social issues.

6. Pictures showing the outreach of the church in the community and in national and foreign missions.

7. Outstanding cartoons on social issues which will challenge people and set them to thinking.

In connection with the displays for this bulletin board each one may be encouraged to work out an effective poster showing in graphic form one of the unfinished tasks of the churches. The best of these posters may be selected for display on different days.

A good way to introduce this series would be to use a caption like this on the first day:

UNFINISHED TASKS OF THE
CHRISTIAN CHURCH

as Viewed by the
INTERMEDIATE DEPARTMENT
of the

VACATION CHURCH SCHOOL

Watch This Space!

In connection with this project, if the two-way bulletin board is used, one side may be given to Christian practices in the community and the other side to unchristian practices.

The members of the group will probably wish to build up a file of usable newspaper clippings, cartoons, pictures, and magazine materials, which will furnish the facts and suggestions necessary to work out the display each day. Among other valuable sources is the small paper called Social Action, published by the Council for Social Action, Congregational and Christian Churches. It contains brief, timely articles, pertinent quotations, striking cartoons, and graphic representations in regard to crucial social issues which the churches need to face.

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UNIT IV

OUR PLACE IN THE LIVING CHURCH

DESIRED OUTCOMES

To help girls and boys to a clearer understanding and appreciation of the spiritual qualities of personality and life necessary in one who is to make a vital contribution to the cause of the Kingdom of God on earth through the Christian Church.

To help girls and boys to appreciate some of the spiritual resources within the Christian Church, and in a personal devotional life, for developing the kind of personality and character needed in the Church.

To bring at least some of the girls and boys to the place where they will be ready to become loyal and intelligent members of the Christian Church, participating in its worship and sharing its program of service and Christian fellowship.

SUGGESTED ACTIVITIES

The activities suggested in this last unit have to do largely with the closing program or with the culminating activities for the school as a whole.

It is recommended that special attention be given to bringing to completion in a satisfactory fashion all the various enterprises which have been started in connection with the other units, so that there will be at the close of the school a sense of satisfactory achievement on the part of all.

The one new enterprise suggested, the organization of a church service club, or committee, is one intended to carry over into the fall and winter program of the church.

CULMINATING FEATURES

Usually there is expected of a Vacation Church School some sort of public program, demonstration, or exhibit of its work which will help to interpret the school and its values to the community, the congrega-

tion, and the parents. For the Intermediate Department this may take any of the following forms:

1. Exhibits of work done and open house for guests.
2. A program with the theme "Our Living Church," interpreting to the parents, the guests, and the children of the other departments some phases of the church life which have been chosen for special attention. These may be:
 - a. Symbolism of the local church and its meaning.
 - b. History of the local church.
 - c. Stories of church builders of the past.
 - d. The present-day task of the church.
3. Dedication and presentation of the "Book of Churches," or of the map or the bulletin board, to proper representatives of the church.
4. A dramatic service built around the idea of the story "The Church of the Lighted Candles" (see page 166).
5. A special church service on Sunday morning in which those from the Intermediate Department who have expressed a desire and are ready may be received into the fellowship of the Christian Church.
6. An interdenominational song fest or community sing, planned by the Intermediate Department as a coöperative venture for the community, in which some of the old hymns of the Church Universal are sung and their history given.
7. The showing of a moving picture film, or of stereopticon slides, portraying the work of the Church.
8. A historical pageant giving the history of the church or of the denomination.

In some cases the Intermediates will have their program separate from the other departments. In a great number of cases they will probably need to fit in their plans with the plans of the other departments. In this case, their part may consist of a brief dedicatory service for their book or map or bulletin board and its presentation to the pastor or to some other church representative; or the brief, simple,

dramatic service of worship in lighting the candles, which may serve as an opening service of worship for the entire program. Or the Intermediates may take the visiting guests on a trip through the church building to see the improvements which have been made or the special things they have done to make some part of the building or of their departmental room beautiful and useful.

Whatever is done for the closing program or demonstration should grow out of the enterprises which have been carried on during the previous weeks. It should not be something irrelevant or tacked on without real meaning to the group in the light of the program units that they have been developing.

EXHIBIT AND OPEN HOUSE

If this plan is chosen, the members of the department should arrange their room as attractively as possible in order to display to advantage the work which has been done. If an altar, a worship screen, a reredos, or imitation stained-glass windows have been made, these will provide an interesting setting. The map locating the churches of the community, the "Book of Churches," the "Book of Minute Biographies," the time line, copies of the mimeographed bulletin, or whatever work has been undertaken, may be displayed in some part of the room and shown to visitors by specially appointed guides. The browsing table or library nook may be arranged with the books, pictures, and other materials which have proved most interesting and helpful. The bulletin board may be hung in the room, with some challenging display on it, pointing out the task of the Christian Church of the future in building a Christian society. If the group has been organized according to some church pattern, the form of organization may be shown in graphic form on the blackboard or on a large sheet of chart paper (see page 64 for suggestion). Dioramas may be arranged on long tables in one part of the room. At some time during the morning (or evening) Intermediates who have been working on different dramatic scenes may present one or two of them to those who are present.

Each girl or boy may be given some definite responsibility in connection with the plans, either welcoming guests or explaining certain features of the display. If desired, a committee of the girls may serve tea or some other light refreshments.

A CLOSING PROGRAM

If the Intermediate Department decides to give a program of its own, care should be taken to see that this program is unified and works up to a real climax. This program may be divided into three sections, picturing the Church of the past, present, and future. A committee may be appointed for each section of this program, but all three groups should work together. The first group may tell briefly of the churches of the community and show the map; the second group may tell interesting facts about the Church of the past, or call upon some older person who would remember the past history of the local church and would tell it in an interesting fashion; the third group would point out some of the work left for the Church of the future to do.

Hymns about the Church may be sung, one of the favorite stories retold, and an appropriate Scripture passage read.

One school had the following closing program:

1. "Our School and Our Church," a "picture show" of selected pictures of churches which the group had gathered and snapshots taken of the churches visited and of the activities within the school itself, shown by the use of a reflectograph.

2. Dramatization of the story "The Church of the Lighted Candles" (see page 166). The story was told up to the point where the stranger made her way to the chapel. Then all the girls and boys were given candles which they lighted, and they led the way to the tiny chapel which they had made just off the church sanctuary. In this room a brief worship service was held and the chapel was dedicated for its use as a place of prayer by the pastor before going into his pulpit on Sunday mornings.

DEDICATION AND PRESENTATION OF GIFTS

If this plan is decided upon a service of dedication should be worked out by the worship committee. The representative of the church who is to receive the gift for the church should be notified to be present and, unless it is planned as a surprise, to be prepared with a brief acceptance speech.

The story of how the map, the book, or the bulletin board was made, and the use for which it is intended, should be told briefly by a selected representative from the department. A prayer of blessing on the gift and its intended use may then be given. This may be followed by a litany, using as a response the words, "We dedicate this to-day," which may be repeated after several phrases.

As a part of this service of dedication the members of the group forming a permanent church service club (or guild, or committee) may wish to announce publicly their desire to be of service to the church during the coming year. They may formulate a statement, perhaps in consultation with the pastor or the director, of the different kinds of service for which they will be available. The pastor may then thank them and publicly accept their offers of service. A prayer of dedication would naturally follow this.

The following is a sample of the kind of service which may be planned:

MUSICAL PRELUDE.

CALL TO WORSHIP:

"Enter into his gates with thanksgiving,
And into his courts with praise."

HYMN: "I Love Thy Kingdom, Lord."

STORY (*by selected person*): About the making of the book or map or other article, and the special use for which it is intended.

PRESENTATION TO PASTOR OR CHURCH REPRESENTATIVE.

SPEECH OF ACCEPTANCE.

PRAYER BY GROUP:

"Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the love, the deed, the thought;
The rest, O God, is in Thy hand. Amen."

LITANY PRAYER (*led by pastor or departmental leader*):

Leader: For its use in this church in our community,

Response: We dedicate this to-day.

Leader: To help strangers in this community to find a church fellowship,

Response: We dedicate this to-day.

Leader: For the honor of Christ's cause and the bringing in of his Kingdom,

Response: We dedicate this to-day.
We pray Thee, accept our gift and use it for thy glory,
Accept also the gift of our lives to be used in thy service.
Amen.

CLOSING PRAYER (*by pastor*).

MORNING CHURCH SERVICE

If the pastor is thoroughly alive to the opportunities which this study of the Church offers he will be prepared to have girls and boys from the Vacation Church School come to him, asking what they should do to become members of the church fellowship. This would be a very natural outcome to expect, especially if the pastor himself is undertaking the leadership of the Intermediates in the school and if a cordial, friendly relationship exists between himself and them.

If the need arises he may plan several special sessions in which prospective church members among the Vacation Church School group may receive special instruction. Or if the girls and boys come from different churches, the pastors of these different churches may be asked to come to the school session and opportunity may be given, to those girls and boys who wish, to have personal conferences with the pastors of their respective churches. This coöperative approach to the enlistment of prospective church members, in place of the competitive approach, would do more than anything else to help girls and boys to see how Christian churches may work together in a community for the cause of the Kingdom of God on earth.

While this is not the usual time for the reception of girls and boys into church membership in some churches, the pastors will readily see that it is wise to receive them while they are responsive, eager, and mentally prepared for this significant experience. There is grave dan-

ger that, if they are compelled to wait several months, their enthusiasm will wane and other adverse influences will enter their lives which may make them more or less indifferent to the call of the Christian Church and to its claims upon them.

If girls and boys are seeking church membership, it would be an effective plan for the Sunday morning service following the close of the Vacation Church School to be given over to an interpretation of the work the girls and boys have been doing in this and in other departments. The pastor may use in his sermon some of the questions about the church that the girls and boys have been asking, some of the enterprises in which they have been engaged, and some of the significant things which they have been learning. This would furnish challenging and inspiring sermon material for any adult congregation, particularly if the congregation were made up largely of the parents of these girls and boys.

Following the sermon the opportunity may be given to those girls and boys who are ready to do so to be received into the fellowship of the Church in accordance with the forms of service of the denomination.

A COÖPERATIVE VENTURE

In communities where coöperative work among the churches is especially needed and the Vacation Church School stands alone as a pioneer attempt in coöperative effort, the group may wish to attempt something which will lead the churches to see the possibility of working together further. To accomplish this end, the closing program of the school may combine features of an open house and an exhibit, in which the other departments share, with a hymn fest or an evening given over to the singing of the great hymns of the Church.

If the Intermediate group has become interested in the stories of hymns, selections may be made of hymns representing different periods and events in church history. Or the group may select hymns written by churchmen of the different denominations and faiths.

In one community ten or twelve churches of different denominations, including Lutheran, Evangelical, Presbyterian, Methodist, and Federated churches, united in such a program. Twelve different

church choirs participated in this program, each occupying a place either in the galleries or on the main floor of the auditorium. Included in the program were numbers in Swedish, by a Swedish male chorus, and "Ein' Feste Burg Ist Unser Gott," sung by the German choir of a Lutheran church. A junior-high-school chorus and the *a cappella* choir from a senior high school also took part. Between the numbers a speaker read an interpretive selection. Also, certain great familiar hymns were sung by choirs and congregation together.

To make this sort of program a real success, a good song leader is essential, and one or two church choirs should be present to lead the singing.

FORMING A CHURCH SERVICE CLUB OR COMMITTEE

As an outcome of this unit there should grow up in the minds of the girls and boys who are participating a desire to be of service throughout the year in their respective churches. For this purpose they may wish to band themselves together in a program of active service. It will be necessary for the pastor or the director of religious education and the church council to be sympathetic toward this desire on the part of these younger members of the church. They should think and plan for ways in which these girls and boys may really advance the church's program of service. The following are some suggestions of ways in which girls and boys may serve in local churches:

1. Clerical work in the church office, such as addressing envelopes, folding papers, running the mimeograph.
2. Distributing folders or printed notices of events through the community.
3. Singing in a junior choir.
4. Escorting little children across busy streets before and after the Sunday School hour.
5. Ushering and taking up the offering in the evening service.
6. Calling for smaller children, bringing them to Sunday School, and taking them home afterwards.

7. Caring for younger children in the nursery during the hour of the church service.

8. Keeping the church lawn clean and the grass cut.

9. Keeping the bulletin board supplied with timely material.

10. Providing flowers for the church services.

11. Helping a coöperative recreational program for the community.

It is not a wise plan to multiply organizations within a church, so a church service club may easily become an integral part of the Church School department by making the group wishing to function in this way into a committee of the department.

THE PROCESS OF EVALUATION

One of the most essential factors in educational procedure is the process of evaluating what has been done. This means that the members of the group who have been occupied with the doing of things should take time off to sit down and think through the activities they have undertaken in the light of their meaning and value. Criticisms of their way of working and of sharing, evaluation of the results which have been achieved, and plans for improvement in future undertakings are essential parts of this process.

In this process of evaluation the religious note should be sounded. The usefulness of these enterprises as a part of the total program of the Church should be seen and their meaning in the light of God's purposes for the world and Christ's purposes for his Kingdom of love on earth should be increasingly realized.

During the closing sessions of the school, while unfinished enterprises are being completed and preparations are being made for the closing program, the leader should take the opportunity to gather the members of the group together and in a spirit of real comradeship and understanding face with them such important questions as these:

1. How may we best prepare to take our places as useful members of the Christian Church?

2. In what ways will the following help us to become real church members and growing Christians?

- a. The weekly Sunday church services.
- b. The sacrament of the Lord's Supper.
- c. The sacrament of baptism.
- d. Private prayer and Bible-reading.
- e. The fellowship of other Christians in the Church.
- f. A great Christian cause to which to devote our lives.

SESSION PLANS

Session XX

Presession Plans

Whatever project has been chosen to be worked out in coöperation with the local church or community, or with the rest of the Vacation Church School, should have the attention of the group in carrying it forward to completion. The "Book of Churches," the log book, and any other enterprises which have been started should be completed by this time. Perhaps some one who has a kodak may wish to take pictures of the children in the other departments at their work and play. These may be included in the log book.

Group Assembly

Attention may be turned to the different ways in which the members of the department may continue working for their church or churches through the coming year. In this connection plans for a service committee or club may be broached for those who would like to give helpful service to the pastor and the church throughout the year. One or two from among those especially interested may be selected to consult with the pastor or the director, and, with his help, to make up a list of opportunities for weekly service in the church's program. In forming this group care should be taken that still another organization is not added to an overorganized church. This group may be made to function as a committee within the Church School department.

The leader should also turn the attention of the members of the group to those spiritual resources which are available within the church to help to make them the kind of Christian church members

who are able to carry on effectively Christ's program for the Kingdom of God.

If this is the last session for the week, the members of the group may be asked to notice especially in their own church services on Sunday what features seemed to them to be especially helpful to Christians. They may report their findings on Monday. In making a study of the different elements in the church service, the little book, "The Meaning of the Church Service," by Charles E. McKinley, will be found especially helpful (see Book List, page 204).

Recreational Period

If the group should be planning a picnic or an outing for one day of the school, the latter part of this morning's session would be a good time for it.

Committee Work

If no picnic is planned for this morning's session, the time may be given over to the projects started and to arranging displays for the exhibit. If a response has been received by those who wrote to their Mission Boards concerning missionary projects in which they may coöperate, the materials received may be arranged to show to the group, or the committee working on this may plan a report in assembly for the next session as to possible projects to undertake.

Worship Service

If a picnic has been planned for this day, a worship service may be held earlier in the morning, before the picnickers start out. If the story, "The Church of the Lighted Candles" (see page 166), has not yet been used, this would be a good time to tell it. Appropriate Scripture for the service would be Jesus' words, "I am the light of the world," John 8:12, and, "Ye are the light of the world," Matt. 5:14. The story may be told and the service developed in such a way that it will suggest possibilities for the closing service before the whole school. This may easily be made into an effective candlelight service.

Session XXI**Presession Plans**

During this period, if some girls and boys are left with no work to do, plans may be made for dramatizing the story "The Church of the Lighted Candles" (see page 166), or a group may begin to work out a dedicatory worship service for the closing program on the last day of school, if the other is already planned.

Group Assembly

Discussion may center around the reports of the different church services which the members of the group attended on Sunday. They may discuss the meaning and value to a Christian of each element in the service. If desired, the pastor may come and explain how he tries to make each of these elements of the service helpful. He may also give the members of the group some clues as to ways in which they may gain the greatest amount of good from each part of the service. The music, the Scripture, the call to worship, the prayers, and the sermon should all be discussed in this connection.

Recreational Period**Committee Work**

Work on plans for the closing of the school will continue. If the members of the group have found a little one-room church which has been neglected and closed, and have gained permission to open it and clean it up, and hold in it a program for the community, everyone will be busy with these plans. Perhaps the whole group, if it is small, may be taken by automobile to this church and the work of cleaning the place may be begun.

If there is to be an exhibit or an open house, all plans for it should be nearing completion.

Worship Service

If the group members are in the midst of the project of cleaning up an unused church, this service should be very brief and informal. If they are continuing work in the departmental room, they may go to the church auditorium for this service, which should follow as closely

as possible the order of the morning church service with which the members of the group are familiar. The pastor may be asked to be present to lead this service. He may use this opportunity for a direct appeal to the girls and boys to give their lives to Christ and to join the Christian fellowship, if they have not already done so.

Session XXII

Pre-session Plans

The pastor, or pastors, may be present for this session to have personal interviews with any members of the group who have expressed a desire to join the Church. This opening period will be a favorable time for several of these interviews with those who come early.

Others will be planning the closing events of the school or completing their projects.

Group Assembly

This would be a good opportunity for the members of the group to discuss together informally and very frankly what it means to be a Christian and to join the Church. They may wish also to present some of the difficulties and problems of being a Christian and a church member. They may also consider how a Christian would act in different kinds of situations. If pastors are present, questions might be directed to them.

Recreational Period

Committee Work

While some of the groups are busy with unfinished projects, those who wish to join the Church may have conferences with the pastor who is present; or any who have special religious questions to ask might talk them over in personal interviews with the pastor. During this period the pastor, or pastors, may make a list of the members of the school who wish to be candidates for church membership, together with their addresses, so that their parents may be consulted and plans made for their reception into the Church.

Worship Service

For this service a copy of the picture *The Vigil*, by Pettie, may occupy a central place in the worship setting (see page 213). The

story "A Knight of the Temple Door" (see page 170) may be told. Hymns, such as "Just as I Am, Thine Own to Be" and "I Bind My Heart This Tide," may be sung. Small copies of the picture The Vigil may be secured for one cent each (in lots of 100) and given especially to those who are planning to join the Church in the near future. If desired, the pastor or leader may talk on "What It Means to Enter the Christian Fellowship."

Session XXIII

Presession Plans

Pictures showing persons in the act of worship or sharing in the sacrament of the Lord's Supper may be placed on the browsing table or around the wall. Some one who comes early may wish to place on the bulletin board a few clear and challenging statements about what it means to be a Christian and a church member. Preparations for the culmination of whatever project is being worked out will also be going on. Pastors may be present to hold personal conferences with those who desire them.

Group Assembly

After necessary business has been disposed of, the discussion may center around the sacraments of the Church and what they mean to a Christian. The answers checked to questions 7 and 8 in the "Test on the Church and Church Membership" may be discussed. The choices in the answers given represent fairly well the different viewpoints of the denominations as to the sacrament of baptism and the sacrament of the Lord's Supper. Any questions which the girls and boys have regarding these two important ordinances of the Church should be considered thoughtfully. Suggestions should be given the group as to how the Lord's Supper may be made a more fruitful means of spiritual growth.

In one Church School of the less liturgical type the pastor closed his Vacation Church School with a simple Communion service for the older girls and boys, to which their parents were also invited. This pastor considered this experience one of the high marks of his church

year. However, this may not be possible in the churches of some denominations.

Recreational Period

Committee Work

One new committee may be made up of prospective church members. They will probably wish to meet with the pastor, or pastors, for a brief session in preparation for their formal reception into church membership.

Those who started plans on the dramatization of the story "The Church of the Lighted Candles" (see page 166) will wish to carry forward their plans for this, in order that it may be used in one of the closing worship services for the department or on the final night.

Worship Service

This may be planned around the picture *The Last Supper*, by Leonardo da Vinci. If there is a wood carving or a stained-glass window representing this in the church sanctuary, it will make an even better setting. The story of the institution of the Lord's Supper in Mark 14:22-25 and Paul's account of it in I Cor. 11:23-28 may be read for the Scripture. If a story is desired, "The Story of The Last Supper Window" (see page 179) may be used.

Session XXIV

Presession Plans

On the browsing table place books and pamphlets which will be an aid to devotional reading from the Bible and daily prayer. An example of this sort of material would be the new monthly devotional magazine for young people, *FOLLOW ME*,¹ containing a message and a Bible text for each day.

While most of the group will probably find active work to do in final preparation for the closing program, or open house or exhibit, there may be some who will feel the need for just this kind of help or guide to daily devotions in order to strengthen their Christian lives.

¹ Published monthly by The Westminster Press. Subscription rates: United States and possessions, 75 cents a year; 5 or more copies to one address, 60 cents a year; Canada, 90 cents a year; 2 years, \$1.55.

Group Assembly

The members of the group may wish to discuss together the best helps for growing daily in a Christian life, so as to become the kind of church members who will be useful to Christ in his program for the Church and the world.

This will furnish a good opportunity also for evaluating the work during the Vacation Church School to discover its strong points and its weaknesses, so that improvements may be made the coming year in the light of experience. The statements of evaluation should find a place at the end of the log book. A quiet period of evaluation in the light of what Christ would approve should lead directly into a service of worship.

Worship Service

Probably the leader should have charge of this service growing out of the period of evaluation. The theme may be "Our Place in the Living Church." If a simple Communion service is planned, the group will go into the church sanctuary for it. This should follow the form of the denomination represented. It may need to be simplified for the group. Or the following simple service of dedication to the living Church and to Christ who is the Head of the Church may be used:

ORGAN OR PIANO PRELUDE.

CALL TO WORSHIP (selected from those listed on page 59).

HYMN: "Jesus Calls Us; O'er the Tumult."

PRAYER (*by pastor or leader*), followed by The Lord's Prayer.

BRIEF TALK (*by pastor, or leader*): "Christ's Need for Disciples or Followers in the Church To-Day."

HYMN OF DEDICATION: "I Bind My Heart This Tide," or "Just as I Am, Thine Own to Be."

PRAYER OF DEDICATION.

MOMENT OF SILENT PRAYER AND MEDITATION.

BENEDICTION.

DISMISSAL.

Committee Work

The prospective church members may wish to have another session with the pastor, or pastors, in preparation for their formal reception

into the Church, in which the information they have gained through this series of units may be supplemented by any other information and instruction that the pastors deem essential.

Others in the school will be busy with preparations for the closing program and with uncompleted projects. There should be no embarrassment felt by either one of these groups because of the division. This last group may wish to take some of this time for a recreational period.

Session XXV

This session probably will not follow the customary schedule. In some schools the morning hours will be given over to an open house for parents. Then the girls and boys will be acting as ushers, guides, or hosts and hostesses, explaining the work that they have been doing to friends and parents and other guests. In other schools an assembly program may be held during the morning for all the departments together. Where the final program is in the afternoon or the evening, everyone will be busily at work making final preparations. The older girls and boys may also be needed to help the younger children in their preparations.

Whatever the plan is, the leaders should not become so absorbed in the final preparations that they fail to have a little time with their groups when they may sit down quietly and have a few moments of worship together. Words of appreciation for those who have worked faithfully, keen interest in their further plans for the summer vacation, and the friendly little touches which show to the girls and boys that they themselves and their interests mean more to the leaders than a great display of work done, should not be neglected in the bustle and the hurry. The final rehearsal for the program may mean more than a mere practice. It may become a final sharing among themselves of the things they have experienced together before they share them with the larger group. An earnest prayer for God's blessing upon their efforts should be a part of this period.

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APPENDIX

STORIES

God's Candlelights¹

In the midst of Africa there is a little Episcopal mission in which devoted followers of Christ are seeking to share with dark-skinned girls and women "the light of the knowledge . . . of Jesus." In the center of this mission compound is the chapel built by loving hands for Christian worship. One of the red-letter days for these African Christians is All Saints' Day. This is the way one writer describes their observance of this church festival day:

All Saints' Day came. The chapel was made beautiful with flowers, and when night fell, the children came quietly, expectantly. Each one on entering was given a little unlighted candle. Only the quiet padding of little bare feet was heard, and now and again an indrawn breath of wonder. It was very beautiful, the most beautiful we could offer.

On the altar table, covered with its fair white linen, were flowers, white and red, and the tender green of ferns. Amongst them were many lighted candles. Under the chapel lamp there was a low stand surrounded by flowers and ferns, and on it stood a tall ivory candlestick, in the midst of white roses and crimson lilies. In all the windows there were lighted candles and flowers. The children's faces as they entered were lit up with awe and joy. They had come to meet with the Chief and all his people.

We knelt and sang:

"O Chief, our Light, shine in upon us now."

Then standing, we said all the Chief's words about light. They sat and we talked of it.

"I am the Light of the world." That one tall candle standing amidst the flowers was His, the Chief's, who came bringing the light of God to earth.

¹ This story may be used either in connection with a visit to an Episcopal church suggested in Unit I or to show the world-wide Christian fellowship as in Unit III, Session XVIII.

Those to whom he first gave the light, St. Paul who carried it far: we found their candles on the altar table.

Then the great army of the saints and martyrs, high and lifted up like their Lord: we had their candles.

The tiny little candles amidst the flowers and ferns were those of the little children martyrs whose hands held the light unfalteringly through the ways of life and death. We heard the greatly loved story of little Tarsicius once again. All, all of them passed before us, pressed in upon us, all the great tribe of the Lightbearers, the Communion of Saints.

And to us has come the Light, into our hands it has been given, passing from hand to hand through all the ages. And now it is for us to carry it through our day and generation, to fall into our places in the great procession and to follow on. Never to lay it down, to guard that Light as our very lives, never to let the Light go out, and then at the end, to hand it on as we pass into the radiant realm where there is no need of sun or candlelight, "for God Himself is the Light thereof."

It seemed as if there was no need for words. We were all seeing together, caught up by the glory of the vision. The still rapt faces of the children, the silence throbbing with the movement of that shining host as it passed before us, the trembling of our hearts as we waited: these things, not words, were the realities.

Now came the sacramental lighting of our own little candles from the one standing alone. Mwenya and I went first, for we are the seniors of the school community. Then the others, one by one. Not even the moving feet of the children broke the silence. The little ones knelt waiting their turn with eager shining eyes.

Hands trembled with eagerness and stress of feeling. Quietly they sang, "Who are these like stars appearing?"

At last, all the candles lighted, we stood, and from one side came the question, "Who are these that are arrayed in white robes, and whence came they?" The other side made answer. We sang the Hymn of Light:

"O Light of the Great God
Which has shined in our darkness—
Lord of Life—
Light for us the Fire of Life
In this our House of Prayer.
O Lord—look upon us,
We lift to Thee our lamps,
Even our hearts,
Let them be lit up with Thy Light.
Great God of all goodness,
Lord of Life,
Spirit of Holiness,
Thou art worthy to be worshipped by all men.
Great Lord—we children worship—
We children worship—
We kneel before Thee,
We worship, we worship."

They knelt and bent forward for the last verse. Then we made our thanksgiving for all the Saints, those we know by name, and all the others. Those still on earth with us whose love and prayer encircle this school as with light itself. And last of all our own, our very own, the children of this house who have gone on ahead into the land of Light and abundant Life—

Mary Mwamba and her little son Michael

Agnes Chipola and her little son Wilfred

Malita

Margaret Chitoshi

Kabesi

Kapaya

At each name the children lifted high their candles.

We rose and went out singing, "The Son of God goes forth to war." Mwenya stayed there kneeling.

I went to the chapel door. The children crossed the courtyard, each one intent on guarding her candle flame. Half-way over, the leaders stood still, and the rest gathered round; then without one word or sign, almost as one, that company of children looked up to the stars and lifted high their candles. They lowered them and passed in silence to their houses. . . .

I went to say good-night to the teachers. They were sitting quietly. "We don't want to speak, we want to remember it always."

It was the same in the school houses where the big girls were sitting up. "We don't want to sleep, we want to see it all in our hearts."

Chomba followed me to the door of her house.

"You said the other morning the Chief would come to us. He has come, and with the Great Ones of His Kingdom."

Next morning I called one of them and said:

"Why did you stand still in the middle of the yard last night and lift your candles?"

"Did you not see the stars?" she asked. "We thought they in the spirit world were lowering their lamps to us, and so we lifted ours to them in greeting."—*From "God's Candlelights," by Mabel Shaw. Used by permission of the United Council for Missionary Education, London.*

What It Meant to Be an Early Christian

After Christ had risen from the dead and had gone to his Father in heaven, a person who accepted the Christian religion often found his life in danger. Many a Christian was burned at the stake or thrown to the wild beasts in the Colosseum. Because of these dangers the early Christians were accustomed to find secret places of worship down in the catacombs under Rome.

Little bands of faithful followers of Jesus would grope their way along dimly lighted, winding passages, feeling the wall to locate certain secret signs or symbols which had been cut in the stone to point out to them the direction in which to go. Perhaps, as they groped along, they would hear in the distance the clanking of steel as Roman soldiers approached. Then they would press close to the wall in the darkness, hardly daring to breathe until the soldiers had passed them and were again far away.

When they finally reached their sacred meeting place, a burial room, they would join with their fellow Christians in songs of praise. They would pray together for strength and courage to remain true to Christ and would listen eagerly to words of comfort and exhortation from their leaders. Sometimes there would be missing from their

number men and women who had given their lives for the cause of Christ rather than deny their Christian faith. Do you wonder that these brave men and women were called "*Fideles*" (Faithful Ones)?

Sometimes there were found among the *Fideles* some catechumens, or learners, who were seeking to learn more about this brave new way of joyous living. These were not allowed to attend the entire service. They left after the first songs were sung and the Scripture was read. Only the *Fideles* were permitted to share in the sacrament of the Lord's Supper.

Can you imagine yourselves catechumens, or learners, who hope some day to become *Fideles* and have the bishop lay his hands on your heads in holy baptism? Then, like good soldiers of Jesus Christ, you will be ready to take the *sacramentum*, or oath of allegiance to Christ, to serve him faithfully, no matter what may be the cost. After that you will be allowed to share in the sacred Communion service around the Lord's table.

Let us imagine we are in one of these sacred meeting places far down below the city in the catacombs. We have been singing together with all the faithful Christians one of the ancient hymns of the Christian Church, the "Gloria Patri," "Glory be to the Father, and to the Son, and to the Holy Ghost." While we are singing we hear the sound of approaching soldiers. They are coming nearer—and nearer. They are upon us. There is no way of escape. Yes; there is one way of escape always open to Christians. They may deny Christ and give their homage instead to the Roman emperor. The alternative is death and torture.

Do you think you would be found among the faithful? Would you be able to say with the Apostle Paul, "I have fought the good fight, I have finished the course, I have kept the faith"? Or would you weaken? Do you think you could pass this test of loyalty and be found numbered among the *Fideles*, faithful even unto death?

Two Famous Churches

In England there are many famous cathedrals. Among these, two are noted particularly for their interesting traditions.

The first of these, Durham Cathedral, looks more like a fortress than a church, with its towers, its battlements, and its dark turrets frowning down upon the peaceful village and the river below it. And so it is and has been, for it stands on what was formerly the border between two countries which were hostile to each other. Strong walls and turrets were badly needed in those troublous times.

A traveler approaching the old arched gateway on the north side of the cathedral will notice the thick wooden doors and especially the grotesque bronze head used for a knocker. This knocker has an interesting history, for to many a fugitive in the early days it meant safety from a pursuing enemy or a way of escape from wrongs which he had committed.

Back in those earlier days when there was constant fighting on the borders and when every man was a law unto himself, men fleeing from their enemies or fugitives from justice strained every nerve to reach this doorway. Staggering to it exhausted, they claimed the "right of sanctuary" according to the "peace of St. Cuthbert." Once within the walls of the cathedral, they were safe from those who pursued them. If a man's strength gave out and he was too weak to knock, monks stationed in a watchtower above would come down and open the door. Then the bell in the tower tolled while the wrongdoer confessed to the priest the sin which he had committed. This confession was written down in a book. Then food and drink were set before the tired traveler and he was dressed in a black gown with a yellow cross on the shoulder. For thirty-seven days he might live safely and peacefully within the cathedral walls. At the end of that time, he made his way across the English Channel, where he might begin life over again, if the monks, in the meantime, had failed to receive for him the pardon of those against whom he had done the wrong.

In the heart of the great city of London stands another famous cathedral, dedicated to the Apostle Paul. It is shaped like a cross with a square tower in the center. Twice it has been burned down and twice rebuilt. Formerly it stood in the middle of a churchyard surrounded by a high wall. While Westminster Abbey has been called

"The Cathedral of Kings," St. Paul's Cathedral has come to be known as "The Church of the Citizens."

At the northeast corner of the choir there is a curious erection like an eight-sided tower with a stone cross surmounting it. This is called "St. Paul's Cross." Around this cross some of the most important events in the history of England have taken place. While some of these have not been worthy of the Christian Church, others have powerfully shaped the destinies of the British Empire and helped the common people.

It was here that a meeting was held by the citizens which led to the framing and the signing of the *Magna Charta*, the great emancipation proclamation of the British people. Some time before this the king had taken an oath promising not to seize property or tax the people unduly, nor to touch lands belonging to the Church. Later, when the common people were oppressed by kings who had forgotten this ancient document, the archbishop hunted for a copy of it. Finally he found it, hidden away in a monastery. Then the bell of St. Paul's Cathedral rang the summons and the people hurried to their accustomed meeting place. They crowded around the steps which led up to the old St. Paul's Cross while the archbishop read to them these ringing words from the old document: "To no one will we sell, deny, or delay right or justice."

Stirred by these ancient promises of a dead king, steps were taken which resulted in the framing of the *Magna Charta*, which has given to the people of England their freedom through the years.

So to many people the Christian Church has been, like the sanctuary at Durham, a place of escape from the temptations and difficulties into which they have fallen and from which they see no other way of escape. Also, it has meant bliss and safety in the future life.

But to an increasing number of Christians to-day the Church is beginning to mean more than this. It is offering to people an opportunity to share with others in plans for a more just, a more democratic, and a more Christian country and world. It means not so much a chance to escape from the toils and sorrows of this life as a chance to become one of a fellowship of Christian people who are

seeking to think through their problems in citizenship together in the light of Christian ideals.

Which should the Church be, a place of escape or a place of good citizens?

A Baptismal Service in an African Village

The baptismal Sunday came. The chapel service at dawn was one of preparation. After the opening praise and worship the girls came forward and knelt on the step before the apse. I told the children of the knights of old who pledged themselves to their chief, and of the *Bakalume ba mfunu* of their own land who lived near the chief to do his bidding. That to which our girls were giving themselves that day was the final act of initiation. They gave themselves to the Chief in the great congregation, and he, with all his people, the quick and the dead, received them. It was for them to guard the tribe's law and tradition, to obey their Chief's behest, to eat of the Chief's food, and be his good tribesmen forever. I talked of signs and symbols well-known to them, and then of the water in baptism, the symbol of initiation and cleansing. It is water that cleanses us day by day, and only the clean-hearted can stand before the Chief.

They all stood. I said, "Blessed are the pure in heart: for they shall see God."

Again they knelt, and I asked them, "Whose people are you?"

"We are the people of the Chief."

"What is the Chief's name?"

"It is the Chief Jesus Christ."

"What is the law of his Kingdom?"

"It is the law of love."

"To what does he call you?"

"To obedience, to love, and to service."

"What are the bounds of his Kingdom?"

"His Kingdom has no bounds; it is everywhere and forever."

Then they rose and said, "We are the people of the Chief through all the days of our life, and through death we pass into his presence and join the tribe triumphant."

We then sang a hymn of praise to the Chief.

Later on they went to church in white dresses and with others were baptized. At the end of the day they spent a little time in the chapel alone.—*From "God's Candlelights," by Mabel Shaw. Used by permission of the United Council for Missionary Education, London.*

An Assembly of World Christians

If only the city of Jerusalem might speak, what interesting stories it could tell of the pilgrims who have walked its streets and climbed its hillsides!

It could tell of mighty armies battling about its gates. It could tell of long sieges when the people inside its walls were laid low with famine and pestilence. It could tell of the mighty statesman-prophet, Isaiah, with his message of peace for the nations. It could tell of a Lad who walked its narrow streets toward the Temple in that first eventful passover pilgrimage of his lifetime. It could tell of this same Lad, grown to manhood, carrying his heavy cross down the Via Dolorosa and outside the city gates to a place called Calvary.

It might whisper to us the secret of the upper room where the Christian Church had its birthday many years ago and from which Christian apostles went forth to spread the message of Jesus to the world.

It could also tell of fierce battles and cruel bloodshed around the supposed site of the tomb of Jesus, as pilgrim Crusaders sought to win possession of it from warlike Turks.

One of the most interesting adventures took place not so many years ago. In 1928 there came to the Holy City men and women from all over the world, representing at least fifty different nationalities and races. Each person who came was sent as a delegate from some branch of the Christian Church. They came together as members of the International Missionary Council to think through with one another the world mission and message of the Christian religion.

Along the gray-green slopes of the Mount of Olives their tents and barracks were spread. Russian nuns offered the women the hospital-

ity of their convent near-by. The Jewish patriarch of the Greek Orthodox Church opened up his summer palace for the leaders.

In closest and most friendly fellowship Anglican bishop, Japanese educator, Indian philosopher, and German theologian sat side by side in the assembly hall and walked together along the narrow streets and about the memorable hills made sacred by the life and the death of their common Friend and Master, the Founder of the Christian Church. Indeed, he seemed to walk by their side and to keep company with them in all their counselings.

On Palm Sunday, in a never-to-be-forgotten pilgrimage of silence and song, they made the journey from Bethany to the gates of the Holy City, following in the footsteps of Jesus. On Thursday of Passion Week they followed his footsteps to the Garden of Gethsemane. Good Friday found them with the throngs along the Via Dolorosa, or the Way of Pain. Easter morning found them by the tomb in a garden, sharing in the joy of a resurrection morning.

Do you wonder that they found Jesus' spirit of love very close to them, in their very midst? With such sacred memories all about them, it was not difficult for Christian men and women, even though they came from many different races and nationalities, to share the same convictions and to come to mutual understanding on conflicting issues.

Can you imagine what a feeling of the greatness of Christ and of the Christian Church they must have had as they sang together in their closing service:

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.

.

"Join hands then, Brothers of the Faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.

“In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.”

They would surely have echoed the thought of Paul, the great apostle and missionary, when he wrote to the church at Ephesus, saying: “But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. . . . So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; . . . in whom ye also are builded together for a habitation of God in the Spirit.”

The Living Christ²

Years and years ago there lived in the city of Copenhagen in Denmark a young man whom all the world was to honor, Bertel Thorvaldsen. There in his humble home he learned to shape the clay, to cut the marble, and to make simple, beautiful statues.

After a time he felt that he must go to study under the great sculptors who were to be found in the countries south of Denmark, so he left home and friends to go to Italy, and for twenty-three years he lived and worked there.

But the call of the homeland was very strong, and when he heard that statues were to be made for the church which he loved, he left Italy and came back to his old home. The great blocks of marble were brought to him, and as the days went by they grew into wonderful statues, thirteen of them, statues of the Christ and of his twelve disciples. When they were finished and placed in the church of the *Frauenkirche* in Copenhagen, they seemed almost alive and ready to help in the beautiful services which were held there.

From far and near the people came to see them. All were beautiful, but it was the statue of the Christ which claimed most of the admira-

² This story may be used effectively in a worship service held in a church where there is a carving, painting, or window representation of Christ.

tion. Pure and white the statue stood, showing the Christ with his hands held out to all who came. Some stood long before it; some seemed to gather great comfort and to go away from it cheered and helped; and some knelt in prayer for forgiveness and strength.

One day there came to the church a group of people who had been searching Europe for the great and beautiful. Church after church had been visited; one museum after another had been studied until finally they had come to the little country of Denmark to see the greatest of the Thorvaldsen statues. Down the long aisle they came, stopping often to look at the face of the Christ. How gentle he seemed! How loving his face! How tender his whole attitude! So, as they gazed silently at the statue, no one noticed the little old lady who helped to keep the church clean, standing, also, at the foot of the statue. No one thought that to her the statue meant even more than it did to them. She was only the person who brushed away the dust.

But the little old lady loved the beautiful Christ and she wanted others to know him as she knew him. So she watched them as they studied it. Standing close to her was one of the young girls of the party. Touching her dress, the little old lady said: "When you stand there you cannot see how beautiful the Christ is. You must not only look into his face, but you must look into his eyes. And that you can only do from your knees."

So the little old lady and the young girl knelt together on the floor of the dimly lighted church. And they saw the wondrous beauty of the Christ.—*From "Stories for Special Days in the Church School," by Margaret Eggleston. Used by permission of Harper & Brothers.*

The Church of the Lighted Candles

Late in the afternoon a stranger arrived in the tiny European village hidden among the mountains, far away from the beaten track of tourists. After she had deposited her bags and looked around the quaint rooms she had engaged at the inn, she started out on a tour of inspection of the village. She wandered up and down the narrow, winding main street, letting it lead her up and up until, rounding a

curve, she saw stretching before her a tempting mountain path leading to a little chapel which, with its ivy-covered walls and open door, invited the stranger to enter.

She stepped inside and settled down for a quiet moment of meditation in one of the rustic pews. A strange feeling of peace pervaded the place. She bowed her head in prayer. She thought of the many generations of simple peasant folk who had worshiped there. As she meditated thus she felt herself strangely linked with them in fellowship.

As she rose to go, she noticed at the back of each pew a strange sort of framework. She noticed also there were no lamps or lights of any sort in the place.

She went back to the inn and to the pleasant room overlooking the village street. After her evening meal the curfew rang. The sun set in splendor over the mountains and the shades of evening began to gather. The village people were through with their day's work. In the village square there arose the sound of merry laughter and music.

Then, as the darkness began to deepen, she saw the people of the village, singly and in pairs, make their way in the direction of the little chapel. At last the mystery of the afternoon was solved, for each person was carrying in his hand a candle.

Eager to learn more of the customs of the village, she hastily left her room and followed along the street which led uphill to the little church. The chapel lay in dusky shadows. As she entered, only the outline of pews and pulpit could be seen by the dim flicker of candle-light. But the worshipers continued to come. As each entered he lighted his candle at the door and placed the lighted candle in the rack provided for it at the back of the pew. Then he bowed his head in reverent prayer. The stranger bowed her head, too.

When, after some moments of meditation and prayer, she raised her head and opened her eyes she found the light stronger and brighter. Now she could see the figure of the Christ carved above the altar. She could see also the figures carved on the simple Communion table. By this time the church was almost full of worshipers. As the people continued to gather the light became still brighter, bringing

out into clearer detail every feature of the chapel, until finally she could see inscribed over the archway the words: "I am the light of the world." "Ye are the light of the world."

Finally the old pastor mounted to the pulpit and by the light of the candles the worshipers had brought he read from the Holy Scriptures a lesson for the evening. Then he led them in evening prayer.

This was the prayer the stranger prayed that evening:

"Dear Father of us all, help me to do my part to reflect the light and love of Christ in thy living Church. For the sake of Jesus, who came to be the Light of the World. Amen."—*Adapted from "The Church of the Lighted Lamps," by Elizabeth Cheney. Copyright, 1923. Used by permission of The Methodist Book Concern.*

Beth-el—the House of God

People were crowding toward a small clearing in the Maryland woods one Sunday early in the eighteenth century.

"There will be preaching to-morrow; pass the word to your neighbors"—the message had spread throughout the neighborhood on the evening before, and now every family in the pioneer settlement was hurrying to the meeting place.

No one knew who the speaker was to be—a traveling preacher who had stopped for the night and had been persuaded to hold a service, a missionary on his way through the territory, or a member of the committee from the presbytery. With keen interest the people watched the stranger who mounted the rude wooden pulpit at one end of the clearing, started a well-loved hymn, and after the singing opened the Book to read. It was the story of Jacob that the people heard, of Jacob's flight to a new country, of his great experience with God during the night watches—a story well-known from childhood by these settlers reared in Scottish Presbyterian fashion. But to-day a new light seemed to be flashed upon the old narrative, and a new meaning given to the familiar phrases.

"Beth-el—the house of God, the gateway of heaven," repeated some of the people when the long service was ended. "If only there were

a house of God here where we might worship God each Sunday as we did in the old country!"

Building a church was no new idea, but always the task had seemed too large an undertaking for so young and tiny a settlement. Gradually, however, the project gathered momentum, and before many months a plain building of logs was erected, made in the same style as most of the cabins. Neither fireplace nor stove was there; the room was furnished with rough benches, a clerk's box, and at one end a barrel-shaped pulpit for the minister. To these pioneer folk who had worked so tirelessly, however, the place seemed in a very real sense "the house of God, the gateway of heaven," and remembering the story of that earlier pioneer Jacob, they gave the name "Beth-el" to their church in the wilderness.

With no thought of hardship, they walked many miles to church, drove over sandy or muddy roads, sat patiently through the three-hour services, rejoicing in the opportunity for fellowship and worship. Although the small congregation was hard pressed sometimes by the loss of whole families who moved westward, yet there was growth, and another generation found it necessary to plan a new frame building to replace the first log structure. Again in 1887 a larger church home was needed, but it was a problem to tax a congregation with such small material resources.

"There is not a rich man in the church, and as far as there is any record Beth-el has never had a wealthy member," one member of the session remarked, "but when materials or workers for the building were needed there was found no lack."

Farmers hitched their teams for the long drive to the "Rocks" and brought back from the quarries heavy wagonloads of graystone for the church. Others felled trees in their own woods and brought the lumber to the church; the minister and one of his elders worked at the pews and made hymn book racks and a quaintly carved pulpit. After more than a year of loyal work the new building was dedicated and the committee reported that more than ten thousand dollars in labor had been given by the congregation.

A generation passed, and a group of Juniors decided that it was time to expand again at Beth-el.

"We need a place of our own!" they declared.

Undaunted by the fact that every available room was already in use for the Sunday School, they explored the church cellar.

"Let's fix this up for our classes!"

Saturday mornings were given over to cleaning, and after-school hours to the task of earning money to pay a man to excavate further and to build a few tables. A committee of Juniors was sent to Baltimore to buy lighting fixtures and curtains; a woman in the congregation offered a small organ for the room; and another chapter in the building of Beth-el was written. Miles from a city, surrounded by open fields, its graystone walls mark a place which to hundreds of families has been truly a house of God.

"What a very lovely place!"

Expressed sometimes in a quick exclamation, sometimes by an appreciative glance as the motorist slackens speed, this is the thought which comes to most travelers who pass this church.

"It is certainly an old church!" they decide who wander through the quiet peace of the old cemetery to read the dates on some of the headstones. Under the shade of the trees it is not hard to imagine the rows of hitching posts and wagon sheds which bordered the church grounds in earlier days, or to picture the wagons and buggies which have given way to shiny automobiles to-day. But it is neither remarkable age nor particular beauty of design which make Beth-el unique. From the day in 1769 when the congregation issued its first call to a minister until the present, Beth-el has been cherished by a people who have given of their best in love and in service to make their church indeed "the house of God, the gateway of heaven."—*Mrs. Charles McKenzie.*

A Knight of the Temple Door

Not so very long ago, in a town not very far from here, there lived a lad—a lad who was growing to be fine and strong and glowing with health and the desire to be brave and true.

This lad longed to be a knight, true and loyal to his King, as were the knights of whom he had read; to be brave and strong for right as these knights were; and to be pure in mind and in word and in deed. He glowed with pride as he looked about him at other knights of his town, men worthy to receive knighthood in the Brotherhood of Service—knights of the temple door.

The lad loved these knights and admired them more than any other men. They had guided his steps in life ever since he had been just a tiny lad. They were kind and helpful at all times. He did so wish to be a knight, that he might grow to be like them.

Some of the knights were doctors, who healed the sick and helped the lame to walk, the blind to see, and the deaf to hear. Some were merchants, who won the love and respect of their fellow men by their honesty and their service. Other knights were lawyers, who were just and held high the laws of their land. Some were in schools and colleges—teachers who guided the thinking of childhood and youth toward a nobler to-morrow. Still others were farmers, who tilled the soil, sowed the seed, cared for their crops and their stock, that they might feed their world brothers. Many there were whose ways of service were never told, but their deeds were mighty though unsung. So the knights served their King—some in one way, some in another.

One knight there was who was keeper of their temple, the church. He was wisest and greatest of the knights. The lad admired him even more than he admired the other knights. He seemed closer to the King, and appeared to know him better than any other. Thus he came to be their leader. Lovingly some called him "Pastor." To others he was "Minister," and to others, "Rector," but to all he was the leader knight. He it was whom the lad most wished to follow.

The lad watched these knights as day by day they moved about at their tasks of service. He saw them perform great deeds of love and kindness, and sacrifice much for their King. They were happy indeed in their King's service and liked much to help their fellow men.

Because he wished to be like the knights, he sought, too, for deeds of simple kindness that he might do. He saw that the knights were

kind of heart and pure of life. So the lad tried to follow them, that his life might be pure and happy and helpful.

Of course, like the little fir tree that grew tall and straight because it looked up to the tall spruce that grew just beside it, the lad grew strong of will and brave of heart and sincere in spirit like these true knights of the temple door—Christians. He trained himself to think and to grow good thoughts, and he made his body to do that which only a knight of the temple door would do.

Soon his eager work and helpful service came to the notice of the King, and the pastor and the other knights of the temple door—Christians.

“He is worthy to become one with us, and to belong to our brotherhood,” they said. “He has proved that he can be brave and true. Let us receive him as one of us. Let us ask him if he, too, does not wish to be a knight of the temple door—Christian.”

What a happy day it was for the lad when a teacher knight, chosen to talk with him, came to see him!

At last he heard the words of which he had dreamed: “We have talked of your fine, beautiful living day by day, and the knights are agreed that you are ready to join the Brotherhood of Service and become a knight of the temple door. I shall come for you this evening to take you to our trysting place, the church, that you may meet the knights and tell them that you are ready to join the Brotherhood of Service and become a knight of the temple door—Christian.”

All the long, long day he waited, asking the King to help him that he might be found worthy to become a knight of the temple door. He was happy and eager to meet the knights who were to talk with him, knights older in service, knights tried and true, who had been found worthy of the name “deacon [elder, et cetera] knights of the temple door.” He hoped that his face and his words would tell them that he was eager and happy to follow and serve the King with them. He did so wish to be a knight and walk the way of service!

The lad stood at his gate for a long time after dinner, dreaming of great days ahead and thanking his Father for the gift of Jesus. Run-

ning a few steps, then walking sedately for a time, only to burst enthusiastically into a run again, he came to the door of the King's temple, the church. There, too, came the knights oldest in service, the deacon knights. As the door opened, the deacon knights stepped aside to let the lad enter. The knights loved this temple, the church, and came often to its doors of service. They led the way to a beautiful room which he had seen often before. This room was dedicated to the knights of service who had gone forth into all the world for the King. Some were missionary knights in the homeland and some in other lands. On the walls were hanging the pictures of these knights of service. The deacon knights told the lad the beautiful stories of these knights. There was one picture that he liked most of all, a picture of the King as a lad of twelve standing among the teachers in the church of his day, the Temple. Another picture of the King was hanging on the opposite wall. In this he had grown to manhood. A young prince had come to the King to ask if he might be one of his first knights. The King asked the young prince to serve him by loving others more than self. The poor prince, rich in goods but poor in service, could not take the vows of the brotherhood of Christians; so the place of honor as a first knight of the temple door could not be given him. The lad looked upon the pictures of the King, of the prince who failed in the test of knighthood, and of the knights who served the King in other lands. He knew that he must be a nobler lad because he shared knighthood with so many other knights who loved and served the King.

When all the deacon knights had assembled, the wisest of the knights of this church, the pastor, asked the lad to stand among the knights. The pastor knight placed his hand lovingly on the lad's shoulder and told of the kind acts he had seen the lad perform. He asked the deacon knights to approve receiving the lad into the brotherhood of Christians. The knights smiled and held out their hands in welcome to the lad. One or two put a hand upon his shoulder, and he was happy.

The deacon knights told him of the honor of the brotherhood. They told him, too, that the King needed strong young knights who would

serve the King and keep the long vigil of the years. Their code of honor was brief:

“Keep clean of body and pure of soul;
Serve the King gladly;
Share time, energy, money in the world’s work for the King;
God first;
Others second;
Self last;
Live in peace with all brothers;
Love the Father with all strength, mind, and heart, and all men
as brothers.
This is knighthood.”

The eyes of the lad glowed as with living fire. These knights were his heroes. He had seen them do great deeds. He pledged in his heart to serve the King, to keep his laws and the code of the brotherhood. He asked that he might be a knight of the cross—Christian.

The deacon knights left the lad alone for a few moments, that he might keep his first vigil for the King. Then they took him to a sacred place in the church, the altar (or pulpit platform). Here the lad knelt and the pastor knight put his hand on the lad’s head and prayed the Father that he would be strong and true at all times and that he might, because of his deeds of love and kindness, lead other lads along the way to become knights of the temple door—Christians. This the pastor knight told him was one of the first signs of service to the King. The lad’s heart was glad indeed.

As the lad arose from his knees, he saw the deacon knights, whom he loved so much, kneeling near him. They, too, arose and placed their hands upon his shoulders. Again they urged him to keep his life clean and pure as was worthy of a knight of the temple door—Christian.

They walked along the way to the home of the lad, but left him alone as they came to the door. The lad went to his room to keep his vigil alone with the Father. A long night of vigil, the quietness of the night watch, brought the lad to a new way. Soon all the world

should know that he had come into the Brotherhood of Service as a knight of the temple door—Christian—and awaited always the command of the King. A few days and then would come one of the great days of his life, the greatest he had known.

At last the great day dawned, the Sunday of his declaration of knighthood before the other knights in the church. He dressed with great care and walked with his mother and father and sister to the church. Here were beautiful flowers and palms, and, as he entered the church door, strains of "Holy, Holy, Holy, Lord God Almighty" pealed forth from the organ. His friends, too, were there. They had come to see him take the vow of knighthood of service. The pastor knight took his hand and led him into the water. Together they stood while the lad heard, "I baptize you in the name of the Father and the Son and the Holy Spirit!" As the young knight arose, he heard a voice say within his soul, "Keep to the right; be clean and strong and you will honor me, your King."

Another Sunday dawned clear and bright. Again the young knight dressed with the greatest care, for this, too, was a great day. They were to welcome him to the Brotherhood of Service.

The pastor knight took his hand, and his clasp was strong and sure. Then the young knight, standing at the front of the church and looking into the eyes of his pastor knight, heard: "You have been found worthy to become a knight of the temple door—Christian—and to join the great Brotherhood of Service. You have kept the vigil. You have taken the vow in the presence of these knights (Christians), but only the King can show you the way of service. He will give you the sign of successful living, which you must earn. It will be a sign seen in your face, heard in your voice and your joyous step, as your life grows strong and beautiful. It will be shown by your hands as they grow useful. It will show in every word and deed as you grow more like Christ the King. Then you will be worthy indeed to be called Christlike, a Christian."

So the young knight went forth to win. And the world looked into his face, and into his eyes, and into his life, and saw the glow of the light which is the power of the King. The world, too, called him,

"A knight of the temple door—Christian."—*Adapted by Elizabeth M. Finn from "A Knight of the Cross," in "Stories for Special Days in the Church School," by Margaret Eggleston.*

"Behold, I Send You Forth"³

An English artist, Margaret W. Tarrant, has pictured Christ for us in an interesting and challenging way. He stands on a hilltop, with his hands extended in blessing. Grouped around him on either side are modern girls and boys. There is a Girl Scout and a Boy Scout. But close to Christ stands one lad dressed like the crusading knights of the Middle Ages.

If you will look closely you will notice the eagerness and earnest purpose which shines forth from the faces of all. Some of them have paused to look up into the face of Jesus and to hear what he is telling them. Others are starting forth down the mountain side on the quest which he has given to them. Shall we imagine what he is saying to them? Perhaps it is something like this:

"I lived and died to bring about a Kingdom of love on this earth. This mission I have intrusted to my disciples in the Christian Church. But much that I had hoped would be done remains still unfinished. Selfishness and greed still seem to rule the earth. Poor people are still oppressed. Many have no chance to earn an honest livelihood. Alcoholic liquors are still permitted to rob the minds and hearts of men and to make homes destitute. War threatens the nations of the earth, and men hasten to increase the number and the power of their death-dealing instruments.

"Many in the Christian Church have failed me. The tasks of the Kingdom remain unfinished. But I am counting on you to help me to build a Christian world. 'Behold, I send you forth.' 'And lo, I am with you always.'"

Will you, too, count yourselves among the number of girls and boys to whom Christ is speaking these words to-day? Will you start forth

³ This picture interpretation is to be used in connection with the picture by Margaret W. Tarrant called "Behold, I Send You Forth." It may be secured from the art publishers, Hale, Cushman & Flint, Inc., Boston.

with these other girls and boys to share in the Christian quest of helping the Christian Church to build a Christian world? For Jesus is truly counting on each of us. If we fail him, what then?

Faithful Stewards

Jack had been made church treasurer in the Vacation Church School Department. He was proud of his new position. But he felt just a little different about it after they had all gone into the church sanctuary one morning for their installation service. There, before the altar of the church, they had pledged themselves to faithful service in carrying out the responsibilities of their offices. Their pastor had spoken to them from these words of the Apostle Paul: "It is required in stewards, that a man be found faithful." It seemed to Jack, however, that the pastor looked worried about something even while he was talking to them that morning.

That evening Jack asked his father, who was one of the elders of the church, "Father, why does Mr. Grant seem so worried?" A thoughtful look came over his father's face as he took his son into his confidence. "I suppose, son, it is because it looks now as if this church of ours will have to close its doors very soon. Last year's coal bills have not been paid and there is no prospect of any money to pay for coal for this winter. The mortgage payment is due and Mr. Grant has not been paid for months. He really cannot continue to live on in this way much longer. Even worse than all this, our pledge for the mission station in India has not been met and the station will have to close its doors unless help comes from some quarter very soon. It looks, sometimes, as if our church members think of every other obligation before they think of the church and its needs."

That night Jack could hardly go to sleep for thinking about it all. He was church treasurer for their department. God was trusting him and the rest of them to carry on His work in their town and in the world. And they were failing him! Great trustees they were! They could not even be trusted to keep the doors of their own church open!

By the next morning his plans were all made. As soon as he got to the playground across the street from the church where the fellows

congregated in the morning, he gathered them around him for a consultation. "How would you fellows like to get along without any church at all here in this town?" he asked them. Bob and Carl grunted. "And worse than that, how would you like to have those kids in India have their station closed up on them when they haven't any sort of place to go?"

Then he started to tell them what his father had told him the night before. He ended by saying: "We fellows have got to get busy, that's all there is about it. If we're trustees, we've got to live up to our name, you see. That name means we're trusted. And who wants to be a quitter?"

"Let's talk it over with the girls and with Mr. Phelps and Miss Green," said Carl, the president of their church council. So together the girls and boys and their older leaders talked over plans. In fact, they did hardly anything else all that morning.

The result of all their planning was that almost every girl and boy arrived at school the next morning carrying some sort of mysterious package or article. Some had their savings banks with them, in which had accumulated their savings for the past month or two. One boy brought his kodak outfit along with him. Another had brought the new radio he had rigged up, which was almost as good as a bought one. Jackknives, musical instruments, books, bicycles, and all sorts of things appeared.

When Friday came the secret was out. The boys distributed at the house of every church member a handbill inviting all the members of the family to be present at an auction sale on the following Tuesday, bringing with them at least one treasure each to auction off to help to keep the church open. All the proceeds of the sale were to go toward paying up the church's financial obligations and toward providing for the next year's program. They were also invited to add to the store of money which was accumulating from the different savings banks which had been added to the growing sum for the church.

When the day and hour arrived the girls and boys were surprised at the number of people who made their appearance at their sale.

Members of the church who had neglected their financial obligations to the church for years were there with an embarrassed look on their faces but ready to do their part.

One of the board members gave them a good start by telling the people what it was all about and bidding a sum for Fred's kodak outfit which made Fred open up his eyes wider and wider. When they were through and all their treasures had been disposed of to the highest bidders the girls and boys found to their joy that they had almost \$100 to turn over to the finance committee of the church. Better still, twenty-five members of the church had pledged their loyal support and a stated portion of their yearly salaries to carry on their church's program at home and abroad.

The Story of The Last Supper Window

Millions have journeyed to Milan to view Leonardo da Vinci's world-famous masterpiece, The Last Supper. Unfortunately it can no longer be seen in its original form. Painted on a plaster wall, this inspiring picture has, for centuries, been flaking away.

Forest Lawn Memorial-Park in Glendale, California, has become the mecca of countless lovers of fine art, for here the original masterpiece has been reconstructed in the indestructible colors of stained glass. Rosa Caselli Moretti re-created it from Leonardo's original sketches collected from the art museums of Europe.

Mr. Hubert Eaton, speaking at the dedication of the window at Forest Lawn, tells this interesting story about it:

"This day marks the end of seven years of hard work and anxious waiting. Seven years ago on a late afternoon I motored into Assisi, the home of St. Francis and that great cathedral which bears his name. I was accompanied by Commander Conte and Professor Vene, the Royal Superintendent of Fine Arts in Italy. It was just at sundown, and as we stopped in front of that great Rose Window, its lovely colors held us entranced. After gazing awhile, I turned to the aged friar who was taking us through and remarked that it was a shame that the colors in such lovely stained glass were a lost art, for

everywhere they had told me that the exquisite coloring in the stained glass of old could no longer be duplicated.

"'No, Signor,' said the friar, 'you see those three lower portions. They have just been restored by the descendants of the same family that created the original in the twelfth century.'

"'Where are these people?' I asked.

"'In Perugia,' he said, 'where the same family has made stained glass for centuries. The secret of this art has been handed down from father to children until now there is left only a slip of a girl, Professoressa Moretti—the last of her line—the only one left to restore our magnificent old glass when replacements are needed.'

"We thanked the old friar and passed on to Milan where Leonardo da Vinci painted the greatest picture in the world—The Last Supper. Unfortunately, he painted it on a plaster wall, up which the moisture has been creeping through the ages, and gradually that lovely picture has been flaking away. As our little company stood there I noticed tears in the eyes of the Royal Superintendent of Fine Arts. I asked, 'What's the matter with Vene?' The reply came: 'He says it is being lost to civilization. Napoleon tried to restore it, every King of Italy has tried to restore it, until, with many restorations, it is fast becoming no longer Leonardo's.'

"Like a flash, my mind went back to the story the aged friar had told me of that slip of a girl, Miss Moretti, the great artist in Perugia, possessing a lost art, and involuntarily I exclaimed, 'No, by the grace of God, Forest Lawn will save The Last Supper for civilization, and in stained glass.' For in stained glass I could visualize a depth of color and perspective which could not be secured in oil and canvas.

"'Let us go back to Perugia,' I said, 'and see Miss Moretti.'

"The next morning, as we stood before her, I said to the interpreter, 'Ask her if she can make for Forest Lawn The Last Supper in stained glass.' The interpreter put the question, but I needed no answer, for over that woman's face swept a blaze of glory as though she were transfigured. 'I would give my soul to do that,' she said.

" 'How long will it take?'

" 'Six years.'

"I said, 'You do not understand, I want this studio to do no other work but make The Last Supper—how long will it take?'

" 'Six years at least.'

"Then another astounding revelation came. She said, 'I will not copy The Last Supper at Milan—I know it is no longer Leonardo's, owing to the changes that have been made. In the museums of Europe are Leonardo da Vinci's original sketches, and because of the work I have done for the governments of Europe, I believe they will allow the original sketches to be brought to my studio. Therefore, it will be possible to re-create in stained glass Leonardo's original painting as it stood on the wall in the little church at Milan.'

"Days grew into months and months into years. Many times I visited Italy and watched the work in progress. Finally, in the early part of 1930, I received the word that Judas had broken five times in the making, and all Italy was aroused and watchfully speculating. Said Miss Moretti: 'I know not whether the good God intends that I shall not finish The Last Supper or whether he is simply emphasizing again the fact that one of his own betrayed him. I have prayed—I shall try once more and if Judas breaks again in the furnace, I shall not finish The Last Supper.'

"You can imagine our anxiety. The suspense was terrific. Then one day, across the water, came the glad news: 'The Last Supper is finished.'

"The day was set for its exhibition in Perugia. On this day, came the great or their representatives—the King, Mussolini, the Minister of Arts, the great artists, generals, diplomats, all to do The Last Supper honor and to stand in wonder at the superartistry of Miss Moretti.

"Italy awoke to the fact that Leonardo da Vinci's original painting had, indeed, been re-created, and had it not been for our friendship with the Ministry of Arts of Italy and their understanding of Forest

Lawn's plans and ambitions, The Last Supper would never have been allowed to leave Italy.

"The Last Supper shows a scene of immense movement. Each figure vibrates and lives within its own character. Jesus has just spoken the fateful words: 'One of you shall betray me.' All the apostles are agitated, profoundly moved. Judas, in his agitation, has tipped the saltcellar over with his elbow, and this provides us with an explanation of our own superstition of spilling salt. Jesus only is calm and unmoved. He seems so alone. He is the image of divine majesty and love.

"We believe Moretti's The Last Supper will enrich and uplift the artistic conscience of all who view it. We believe its spiritual message will make us all better men and women and renew those simple truths we learned at our mother's knee. We dedicate this great masterpiece to the sacred and æsthetic enjoyment of all the people."—*Reprinted Through the Courtesy of the Forest Lawn Memorial-Park Association, Inc.*

OTHER SOURCE MATERIALS FOR WORSHIP SERVICES

Church of My Dreams

This is the church of my dreams:
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward,
The church of the Master,
The church of the people,
High as the ideals of Jesus,

Low as the humblest human;
A working church,
A worshiping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The church of the living God.

—John Moore, in *World Call*.

I Am Your Church

"I am your Church.

"Lo, for many years I knew that you were coming to my doorway, and so I prepared myself for you.

"In my service great men turned their minds to building my creeds and working out my doctrines, not that your mind might be bound but that it might be freed and guided.

"For many centuries choice souls have worked out my ceremonies of worship, written my great hymns, composed my matchless music, and painted my masterpieces of art—for you.

"For you my gifted preachers and my devoted leaders in education have worked and dreamed.

"From the gifts of many consecrated folk I had a building erected near you, to which you could come as a toddling child and in which to-day as a youth you can have your heart warmed, and your dreams and visions given a Christian purpose and outlook, and the citadel of your soul centered in God.

"Use me then, O youth, that your life be richer and through you the Kingdom of God may be more surely and quickly established among men.

"I am your Church."

—Percy R. Hayward, in *The Epworth Herald*. Used by permission.

Unity

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
The church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

—*John Greenleaf Whittier.*

A Call for Courage

Rise up, O men of God!

The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

—*William P. Merrill.*

PRAYERS OF THE LIVING CHURCH THROUGH THE CENTURIES

Polycarp's Prayer

(First Century)

"May God the Father, and the eternal High Priest, Jesus Christ, build us up in the faith and truth and love, and grant to us our portion among the saints, with all those who believe on our Lord Jesus Christ. We pray for all saints, for kings and rulers, for the enemies

of the cross of Christ, and for ourselves we pray that our fruit may abound and that we may be made perfect in Christ Jesus our Lord.” (See Unit II, Session IX.)

Prayers from an Ancient Book of Collects

(A. D. 440-590)

“Bless all who worship thee from the rising of the sun until the going down of the same. Of thy goodness, give us; with thy love, inspire us; by thy Spirit, guide us; by thy power, protect us; in thy mercy, receive us now and always. Amen.”

“O heavenly Father, in whom we live and move and have our being, we humbly pray thee so to guide and govern us by thy Holy Spirit that in all the cares and occupations of our daily life we may never forget thee, but remember that we are ever walking in thy sight; through Jesus Christ our Lord. Amen.”

“O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day, chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues, through Jesus Christ, our Lord. Amen.”

“O God, Author of eternal light, do thou shed forth continual day upon us who watch for thee, that our lips may praise, our life may bless thee, our meditations may glorify thee; through Jesus Christ, our Lord. Amen.”

“O Lord Jesus Christ, thou Good Shepherd of the sheep, who camest to seek the lost and to gather them to thy fold, have mercy upon those who have wandered far from thee; feed those who hunger; cause the weary to lie down in thy pastures; bind up those who are broken in heart; and strengthen those who are weak; that we, relying on thy care and being comforted by thy love, may abide in thy guidance to our lives’ end: through Jesus Christ, our Lord. Amen.” (This may be used in a worship service in a church with a Good Shepherd window.)

St. Patrick's Prayer

(A. D. 439)

May the strength of God pilot us.
May the power of God preserve us.
May the wisdom of God instruct us.
May the hand of God protect us.
May the way of God direct us.
May the shield of God defend us.
May the host of God guard us
Against the snares of the Evil One,
And the temptations of the world.

May Christ be with us,
Christ before us,
Christ in us,
Christ over us,
May thy salvation, O Lord, be always ours,
This day and forevermore. Amen.

Prayer from Greek Church Litany

(Third Century)

"O Lord our God, who hast bidden the light to shine out of darkness, who hast again wakened us to praise thy goodness and ask for thy grace: accept now, in thy endless mercy, the sacrifice of our worship and thanksgiving, and grant unto us all such requests as may be wholesome for us. Make us to be children of the light and of the day, and heirs of thy everlasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole Church; all who join with us in prayer; all our brethren by land or sea, or wherever they may be in thy vast kingdom, who stand in need of thy grace and succor. Pour out upon them the riches of thy mercy, so that we, redeemed in soul and body, and steadfast in faith, may ever praise thy wonderful and holy name—Amen."

St. Anselm's Prayers

(Eleventh Century)

"O Fountain of Love, love thou our friends and teach them to love thee with all their hearts, that they may think and speak and do only such things as are well pleasing to thee, through Jesus Christ, our Lord. Amen."

"We bring before thee, O Lord, the troubles and perils of peoples and nations, the sighing of prisoners and captives, the sorrows of the bereaved, the despondency of the weary, the failing powers of the aged. O Lord, draw near to each; for the sake of Jesus Christ, our Lord. Amen."

Prayer from a Roman Breviary

"O God, who hast given unto us thy Son, to be an example and a help to our weakness in following the path that leadeth unto life, grant us so to be his disciples that we may tread in his footsteps. For his name's sake. Amen."

Francis of Assisi's Prayer and Song of Thanksgiving

"O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!

"Praised be my Lord God with all his creatures, and especially our brother, the Sun, who brings us the day and who brings us the light; fair is he and shines with a very great splendor; he signifies thee to us, O Lord.

"Praised be my Lord for our sister, the Moon, and for the Stars, which he has set clear and lovely in the heavens.

"Praised be my Lord for our brother, the Wind, and for Air and Cloud, Calms and all weather, by which thou upholdest life in all creatures.

"Praised be my Lord for our sister, Water, who is very serviceable unto us and humble and precious and clean.

"Praised be my Lord for our brother, Fire, through whom thou givest us light in darkness; and he is bright and pleasant and very mighty and strong.

"Praised be my Lord for our mother, Earth, who doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors and grass.

"Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulations; blessed are they who peaceably shall endure, for thou, O most High, shalt give them a crown.

"Praised be my Lord for our sister, Death, from which no man escapeth. Blessed are they who are found walking by thy most holy will.

"Praise ye and bless the Lord, and give thanks unto him and serve him with great humility."—*"Canticle to the Sun."*

Martin Luther's Prayer

"O thou my God! Do thou, my God, stand by me, against all the world's wisdom and reason. Oh, do it! Thou must do it! Yea, thou alone must do it! Not mine, but thine is the cause. For my own self I have nothing to do with these great and earthly lords. I would prefer to have peaceful days, and to be out of this turmoil. But thine, O Lord, is this cause; it is righteous and eternal. Stand by me, thou true eternal God! In no man do I trust. All that is of the flesh and savors of the flesh is here of no account. God, O God! Dost thou not hear me, O my God? Art thou dead? No. Thou canst not die; thou art only hiding thyself. Hast thou chosen me for this work? I ask thee how I may be sure of this, if it be thy will; for I would never have thought, in all my life, of undertaking aught against such great lords. Stand by me, O God, in the name of thy dear Son, Jesus Christ, who shall be my Defense and Shelter, yea, my mighty Fortress, through the might and strength of thy Holy Spirit. God help me. Amen."

From "The Scottish Book of Common Prayer"

"O God, our Saviour, who willest that all men should be saved and come to the knowledge of the truth, prosper, we pray thee, our brethren who labor in distant lands. Protect them in all perils by

land and sea, support them in loneliness and in the hour of trial; give them grace to bear faithful witness unto thee, and endue them with burning zeal and love, that they may turn many to righteousness and finally obtain a crown of glory. Through Jesus Christ our Lord. Amen."

A Jewish Prayer

"We gratefully acknowledge unto thee that thou art the Eternal One, and the God of our fathers forevermore; the Rock of our life, and the Shield of our salvation. Thou art he who existeth to all ages. We will therefore render thanks unto thee and declare thy praise for our lives which are delivered into thy hand, and for our souls which are confided to thy care: for thy goodness which is displayed to us daily; for thy wonders and thy bounty which are at all times given to us. Thou art the most gracious, for thy mercies never fail; and thou art the most compassionate, for thy kindnesses never cease. Evermore do we hope in thee, O Lord, our God. Amen."—*From the Jewish "Book of Services."*

A Prayer by Walter Rauschenbusch

"O God, we pray for thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! . . . Put upon her lips the ancient gospel of her Lord. . . . Fill her with the prophets' scorn of tyranny, and with a Christlike tenderness for the heavy-laden and downtrodden. . . . Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory." Amen.—*From "Prayers of the Social Awakening," by Walter Rauschenbusch. The Pilgrim Press, 1925.*

THE TRIUMPHANT CHURCH⁴

(Suggestions for a Historical Pageant That Might Be Worked Out)

Scene I. The Early Christians

(To be read before the curtain opens:)

"The little group of men and women who on Pentecost received the Holy Spirit soon numbered thousands. Like a mighty army, they went forth, proclaiming the message of a risen Saviour. It was impossible for them to remain silent, even in the midst of the severest persecutions.

"Many of their comrades had been tortured; their bodies had been torn and bruised; they had been burned at the stake or thrown to the lions for the amusement of the cruel crowd of pleasure seekers.

"Secrecy, therefore, was necessary; so they went down into the catacombs, just outside the walls of ancient Roman cities, to worship. They found their way along the great underground passageways by searching the sides of the walls for symbols or signs to guide them, until they reached some specially selected burial rooms.

"Sometimes, however, they were betrayed and the soldiers would strike terror into their hearts. But with a prayer for strength they courageously endured their hardships."

The stage is dark except for a dim light in the corner opposite the entrance which would not be seen by the audience. Screens may be used for walls, covered with dark drapes on which may be painted symbols of fish, doves, XP, and so forth. (See pages 56 f.) As the curtain rises, the music of the "Gloria Patri" is heard from the side room. As the hymn is finished a man dressed in a white robe enters, carrying a dimmed flashlight for a torch. He gropes along, feeling with one hand for the symbols along the wall. Two women follow, dressed in long white robes, with veils over their heads. They, too, are searching for signs. When the man has gone halfway across the stage two Roman soldiers enter, dressed in knee-length robes and carrying shields and spears. They seize the man. The women, terror-

⁴The main ideas back of this play were those of a group of Intermediate-Senior girls in the Vacation Church School of the Ebenezer Lutheran Church, Chicago, Illinois.

stricken, fall on their knees, their heads bowed, praying. The curtain falls.

(Dialogue:)

Roman soldier: If you are not a Christian you shall go free. Speak forth!

Christian man: I am a Christian!

Roman soldier: To the torture! (*Drags man off stage.*)

Christian women: Another Christian gone! (*They fall on their knees and pray.*)

Scene II. Bernard in the Monastery

(Interlude:)

"During the time of Constantine, Christianity was given the protection of the Roman law. But since the State was the means by which Christianity won its victory, it wished to have its share in the management of the Church. So the Church began to compromise with the institutions of the world. The Roman language was adopted; Roman rites and ceremonies made their influence felt. The priest became mediator between God and man. The Roman Catholic Church was established.

"The Church soon forgot about noble living. Morally and spiritually it was falling into decay. Monks and priests had yielded to the temptations of wealth and luxury. If it had not been for a few high-minded priests and monks faithful to the best and highest, Christianity would have been lost during these Dark Ages. But the monks were for the most part responsible for conserving religion and civilization. One of the brightest lights of these Dark Ages was Bernard of Clairvaux, who represented the highest ideals of the medieval Church."

The stage should be almost dark, except for small candles placed everywhere. Kneeling benches and high stools might be placed in front of high desks where there are scrolls on which monks are copying the Scriptures. Three monks might be kneeling while others are at work. Bernard (one of the kneeling monks) might be offering a prayer.

(Bernard's prayer:)

"O sacred Head, now wounded,
 With grief and shame weighed down;
 Now scornfully surrounded
 With thorns, Thine only crown;
 O sacred Head, what glory,
 What bliss till now was Thine!
 Yet, though despised and gory,
 I joy to call Thee mine.

"What Thou, my Lord, hast suffered
 Was all for sinners' gain:
 Mine, mine was the transgression,
 But Thine the deadly pain.
 Lo, here I fall, my Saviour!
 'T is I deserve Thy place;
 Look on me with Thy favor,
 Vouchsafe to me Thy grace.

"What language shall I borrow
 To thank Thee, dearest Friend,
 For this Thy dying sorrow,
 Thy pity without end?
 O make me Thine forever;
 And should I fainting be,
 Lord, let me never, never
 Outlive my love to Thee. Amen."

· Scene III. Martin Luther at the Diet of Worms

(Interlude:)

"Before the Reformation the Christian Church had heaped upon itself scandal and corruption and this had brought Christianity into disrepute. Indulgences, assuring the purchaser of salvation, were being freely circulated.

"But the hand of God, in the supreme hour of need, brought deliverance. The Western world was awakening from the slumber of

ages. One of the mightiest transformations ever known occurred. New aspirations were kindled. New tastes were produced. The art of printing was invented and monarchies were established. The man of the hour was at hand in the person of Martin Luther.

"His parents reared him in strict accordance with the requirements of the Church. At the age of twenty-one, young Martin sought refuge from an angry God within the walls of the cloister. But still his conscience gave him no peace. There came to him no assurance of pardon from sin, despite fastings and other outward observances. Discovering at last the impossibility of satisfying God and winning salvation by his own merits, he finally, through a study of the Scriptures, had revealed to him the truth, 'The just shall live by faith.' So he took his stand on the Word of God.

"On the eve of All Saints' Day, Luther posted on the doors of the Castle Church at Wittenberg his ninety-five theses. Little did he dream that what he was doing would shake the Church on its very foundations. But, having aroused the wrath of the papacy, Luther was excommunicated from the Church. Charles V summoned Luther to appear before the Diet of Worms to answer its charges."

A high-backed carved chair may be used for a throne. Other chairs may be grouped around this throne. In the front stage will be a table with a rich covering of some sort, on which are placed books and an urn. Dr. Eck may stand by the table, while the others are seated. The characters in this scene are Martin Luther, Emperor Charles V, Dr. Eck, Dr. Schurf, and four other Roman Catholic dignitaries. Luther enters the room and advances boldly to the table where Dr. Eck addresses him.

Dr. Eck: You are here to tell us whether or not you have written these books (*pointing to twenty-five books on table*).

Dr. Schurf: Before we go farther, will you read the names of the books? (*Turns to member of group who comes forward, takes up each book in turn and reads its title.*)

Other member:

"The Babylonian Captivity of the Church."

"Address to the German Nobility."

"The Freedom of a Christian Man."

Luther: Yes, these are mine.

Dr. Eck: Will you defend all the books which you acknowledge to be yours, or recant some part?

Luther: I refuse to recant any of my work. If I have spoken evil, explain the evil; but if well, why do you attack me?" (*Turns to young emperor.*) I warn you not to begin your reign by condemning the Word of God, or you will get the same punishment that the Pharaohs, the kings of Babylon, and other ungodly kings before you have received.

Dr. Eck: I think you are far from the subject. Please give us your answer.

Luther: Unless I am convinced by the Word of God and pure reason that I have erred I cannot and I will not take back anything. I cannot do otherwise. (*With upward, outstretched hands and arms, Luther lifts his face to heaven, exclaiming:*) Here I stand. God help me!

Curtain falls and from side rooms is heard first stanza of the Reformation hymn, "A Mighty Fortress Is Our God."

Scene IV

In the play from which the first three scenes have been taken this scene depicted the beginning of the State Church in Sweden. For your play you could work out a scene showing the beginnings of your denomination in Europe, or it might show the beginnings of Protestantism among the nationalities predominant in your group.

Scene V

In this same play this scene portrayed the beginning of the Swedish Lutheran Church in America at Fort Christiana, Delaware. You might work out a scene showing the beginning of your denomination in America.

Scene VI

This might show the beginnings of your own local church in your city or town.

Scene VII

Work out this scene to show what you think the future of your church should be.

In the play from which the first three scenes of this play were taken this scene showed a group of young people of the Church kneeling at the altar, dedicating themselves to the Church and its program for the future. What do you think the most effective ending for this play would be?

TEST ON THE CHURCH AND CHURCH MEMBERSHIP⁵

Check the *one answer* which you consider best for each of the following questions:

1. What is the Church?

-a. The Church is a building in which religious services are held.
-b. The Church is a divine organization which has been established by God.
-c. The Church is a group of people bound together by their loyalty to Jesus.
-d. The Church is a service in which people worship God.

2. Why do we have a Church?

-a. Because church members find it easier to do what is right when associating with others who are trying to live the same kind of life.
-b. Because the Church was established by Jesus to carry on the work in the world which he and his disciples began.
-c. Because the Church maintains certain beliefs which might otherwise be forgotten.
-d. Because people need a place where they may learn about the Bible.

3. Is the church of real value to the community?

-a. I think it is of value because it converts many evil people and thus makes the community safer for others.
-b. I think it is of little value because it so often meddles in business and politics.

⁵ Developed by the Department of Research of The International Council of Religious Education.

-c. I think it is of little value because of the serious disagreement between science and religion.
 -d. I think it is of value because it is concerned with the solution of pressing social problems, such as race relations and industrial strife.
4. Should we attend church services?
-a. It would be better for most people to spend the day in the open instead of going to church because Sunday is the only free day to do so.
 -b. It is of value to attend because the services help us to understand God's purposes for our lives and the world, and to share with others in those purposes.
 -c. It is not necessary in these days if we listen to the sermons on the radio because they are usually better than those we hear in church.
 -d. It will please God if we attend services and spend a short time in worshipping him.
5. Should we join the Church?
-a. I think we should join the Church because those who join will be saved and enter into eternal life.
 -b. It is of little value to join because the Church is so behind the times and has so many outgrown customs and ideas.
 -c. I think we should join the Church because it will help us in our everyday relations to live unselfishly, deal justly with others, and right the wrong.
 -d. I think it is unnecessary to join the Church because some people can be as good without joining the Church as others who are church members.
6. What should people be asked to do to become members of the Church?
-a. They should agree to a written creed about God and Jesus which the Church has adopted.
 -b. They should make a pledge of money to help to support the Church.
 -c. They should promise to give up smoking, swearing, and other bad habits.
 -d. They should decide to try to live the Christian life.
7. Why are people baptized?
-a. To take a stand for the Christian life with others who are also trying to live that life. (In infant baptism the parents take the stand in behalf of the child.)
 -b. To have their sins washed away.
 -c. To do what is expected of them when joining the Church.

-d. To make a promise in the presence of other church members to believe the Church's creed. (In infant baptism, in some churches, the parents promise sometimes to teach the child the Church's creed.)
8. Why do people observe the Communion service (called by some the Lord's Supper) ?
-a. Because, during the service, the bread and the wine become the body and blood of Jesus, who thus enters more truly into the lives of those who partake.
-b. Because, as they partake, their sins are forgiven.
-c. Because they partake of symbols representing the body and blood of Jesus and are thus given spiritual strength to carry on Christian work.
-d. Because it is in remembrance of Jesus Christ, who established it on the night before his death, while eating his last meal with the twelve disciples.
9. What is worship ?
-a. Worship is a service consisting of songs, prayers, and Scripture readings.
-b. Worship is a fellowship with God, which makes us want to do all we can to fulfill God's purpose for the world.
-c. Worship is talking to God about things that we or others need.
-d. Worship is glorifying God and singing praises to his name.
10. Why do people go to church to worship ?
-a. Because the special surroundings and the association with other people who are also worshipping bring the individual into closer fellowship with God.
-b. Because Jesus set the example by going to the church of his time to worship and by urging his disciples to do so.
-c. Because the church is the house of God and so he hears the prayers that are offered there more readily than prayers made elsewhere.
-d. It is not necessary to go to church to worship because a person can worship just as well by himself.

Another very valuable and interesting series of tests on the church and churchmanship has been developed by the Protestant Episcopal Church through the National Council, Department of Religious Education, Church Mission House, 281 Fourth Avenue, New York City. They are called "Ways of the Church," and are listed as follows:

Series I. In the Church Building.

Form A. Reasons for Church Attendance.

Form B. Inside the Church.

Form C. Church Customs.

Form D. Church Ornaments.

Form E. The Cross.

Series II. In the Prayer Book.

Series III. Meanings and Interpretations.

Series IV. The Church and Everyday Living.

Forms N-1 and N-2. Church Teachings.

Form O. The Church and Industry.

Forms P-1 and P-2. Everyday Living.

A sample set of this series and the Manual may be secured for fifteen cents.

Another interesting test is found on pages 53-57 in "Christian Worship for American Youth," by Laura A. Athearn. (See page 207 of the Book List.)

OFFICIAL STATEMENTS OF CHURCH BODIES ON SOCIAL ISSUES

The Social Ideals of the Churches

The Churches stand for:

1. "Equal rights and justice for all men in all stations of life.
2. "Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. "The fullest possible development of every child, especially by the provision of education and recreation.
4. "Abolition of child labor.
5. "Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. "Abatement and prevention of poverty.
7. "Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
8. "Conservation of health.
9. "Protection of the worker from dangerous machinery, occupational diseases, and mortality.
10. "The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
11. "Suitable provision for the old age of the workers, and for those incapacitated by injury.
12. "The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
13. "Release from employment on one day in seven.
14. "Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. "A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. "A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."—*New and Revised Edition Passed by Quadrennial Meeting of the Federal Council of the Churches of Christ in America, 1932.*

Statement on International Relations

1. "We believe that nations, no less than individuals, are subject to God's immutable laws.
2. "We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.
3. "We believe that nations that regard themselves as Christian have special international obligations.
4. "We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.
5. "We believe that Christian patriotism demands the practice of good will between nations.
6. "We believe that international policies should secure equal justice for all races.
7. "We believe that all nations should associate themselves permanently for world peace.
8. "We believe in international law and in the universal use of international courts of justice and boards of arbitration.
9. "We believe in sweeping reductions of armaments by all nations.
10. "We believe in a warless world and dedicate ourselves to its achievement."

—*Statement of the Federal Council of the Churches of Christ in America, 1921.*

Congregational Statement of Social Ideals

"We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: 'Love thy God, and love thy neighbor.' We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of every single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in coöperation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. . . .

"We believe it is the duty of every church to investigate local moral and economic conditions as well as to know world needs. We believe that it is only as our churches themselves follow the example and spirit of Jesus in the fullest sense—translating these social ideals into the daily life of the church and the community—that we can ever hope to build the Kingdom of God on earth."
—*A Part of the Statement of Social Ideals Adopted by the National Council of the Congregational Churches and Later Also Adopted by the Reformed Church in America.*

Statement of Christian Youth Council

"We find ourselves confronted with a task and a situation which lay upon us the utmost demand for thought and decision and action. Nineteen hundred years ago there lived upon the earth One who . . . laid the foundation of the Church. From him we take our name and in his cause we have enlisted. He prayed for the coming of his Father's Kingdom, where God's righteous will shall be done on earth. We share in this hope and pray that prayer with him.

"After nineteen centuries, however, we find that will yet unrealized. The Kingdom of love has not yet been established upon the earth. Calling ourselves Christians, we have not yet built upon the earth a Christian society. We have taken the world of beauty and filled it with ugliness and marred its splendor. With all the knowledge we have gained we are still living in darkness, and our science has been used to exploit men rather than to free them.

"While appreciating the contribution our nations have already made to civilization, we must not be blind to the fact that millions of our fellows are unemployed and supported by charity; millions more live in the constant shadow of insecurity and fear; the majority, even in prosperous times, dwell in poverty, while the wealth of the world is controlled by the few. . . . While Jesus taught the law of coöperation and good will we live in a social order that sets every man's hand against his brother; hatreds of race and nation divide us. Professing to follow the Prince of Peace, we blindly follow the militarists from one war to another, emerging from each with ghastly losses and with nothing gained.

"We would have no one think that we do not appreciate and value the place of the Church and her contribution to our lives. To her we owe the highest that we possess; without her we would not be joined in a common purpose to seek a Christian world. Yet we cannot but conclude that the Church has not done her work. She has surrendered the spiritual leadership which her Founder committed to her. . . . Conscious of our failures and our sins, we affirm our faith in God and his Son Jesus Christ, our Lord. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and bring about a world of brotherhood where God-given resources are used to serve all mankind, where coöperation replaces competition, where peace abides in place of war, and where special privileges give place to justice and equal opportunity for all.

... We are determined, so far as possible, to live henceforth as if the Kingdom were now here. ... For us there is no alternative; we give ourselves, and invite others to join us—Christian Youth Building a New World.”—*From the Statement of Christian Conviction Prepared by the Christian Youth Council of North America, 1934.*

BOOK LIST⁶

Biblical Helps

A Bible Concordance.

A Bible Dictionary and Encyclopedia.

Modern Translations of the Bible.

Bowie, Walter Russell, “Story of the Bible.” The Methodist Book Concern, 1934. 557 pages. \$3.00.

Biographies of Church Leaders

Case, Shirley Jackson, “Makers of Christianity.” Henry Holt and Company, Inc., 1934. 256 pages. \$2.00.

Gates, Herbert Wright, “Heroes of the Faith.” Charles Scribner’s Sons, 1923. 235 pages. \$1.00.

Hazeltine, Katharine S., “Pilgrim Followers of the Gleam.” The Pilgrim Press, 1919. 152 pages. Cloth, 80 cents; paper, 50 cents. (Contains biographies of Bradford, Robinson, Hooker, Cutler, Whitman, Mills Armstrong, Steiner.)

Shillito, Edward, “Craftsmen All.” The Friendship Press, 1933. 150 pages. Cloth, \$1.00; paper, 60 cents. (Stories of national leaders and Christians on the foreign field. Includes Kagawa.)

Tucker, Robert Leonard, “Builders of the Church.” The Abingdon Press, 1924. 336 pages. \$1.40. (Includes Augustinc, Bernard, Francis, Jonathan Edwards, Francis Asbury, William Ellery Channing, Horace Bushnell, General Booth, Dwight L. Moody, Frances Willard, Washington Gladden, and others.)

Wallace, Archer, “Heroes of Peace.” Harper & Brothers, 1929. 133 pages. \$1.00.

⁶At the time this course was written the books listed here were available at the prices given. The leader who is preparing to use this unit should be sure to check on these books since prices fluctuate and certain books may no longer be available from the publishers.

Church Membership

(Preparatory Studies)

- Armstrong, Laura May (Athearn), "Our Church." (Presbyterian) Westminster Departmental Graded Unit for Week Day and Vacation Church Schools. 1930. Paper: Teacher's Edition (Teacher and Pupil combined), 60 cents; Pupil's Edition, 35 cents.
- Bruner, Benjamin Harrison, "The Meaning of Church Membership." (Disciples) The Bethany Press, 1930. 160 pages. \$1.00.
- Charlton, John Edward, and Jordan, Edith Mabel, "Learning to Live for God." (Methodist Episcopal) The Abingdon Press, 1932. Cloth, \$1.00; paper, 25 cents.
- Lobingier, John Leslie, "Our Church." The University of Chicago Press, 1927. 121 pages. Paper, 75 cents.
- Slattery, Margaret, "The Christian Church." Pilgrim Intermediate Quarterly, International Group Lessons, First Quarter, 1935.
- Smith, Robert Seneca, and Bower, Porter, "Seven Keys to the Castle of Living." The Pilgrim Press. 15 cents.
- Tylor, Henry T. and Wilfred W., "Shall We Join the Church?" Undated Methodist unit in Everyday Adventures in Christian Living Series. 15 cents.
- "Walking and Working with Christ." Teachers' Guide. Board of Christian Education, Reformed Church in the U. S. 35 cents.

Denominational Books

(Giving History, Beliefs, Viewpoints of Various Denominations)

- Abbott, Byrdine A., "The Disciples, an Interpretation." The Bethany Press, 1924. 255 pages. \$1.25. (History, doctrine, practice, organization.)
- Bowman, R. D., "Our Dunker Ideals." Board of Christian Education, Church of the Brethren. 10 page pamphlet.
- Brumbaugh, M. G., "History of the Church of the Brethren."

- Fagley, Frederick L., "The Congregational Churches." The Pilgrim Press, 1925. 98 pages. Cloth, 50 cents; paper, 25 cents. (History, beliefs, and organization.)
- Faulkner, John Alfred, "The Methodists." The Methodist Book Concern, 1925. 266 pages. Cloth, \$1.00; paper, 50 cents.
- Fortune, Alonzo Willard, "The Origin and the Development of the Disciples." Christian Board of Publication, 1924. 186 pages. Cloth, 75 cents; paper, 50 cents.
- Hanzsche, William Thomson, "Our Presbyterian Church." Presbyterian Board of Christian Education, 1933. 72 pages. Paper, 15 cents. (History, beliefs, and organization.)
- Kurtz, Daniel Webster, "Ideals of the Church of the Brethren." General Mission Board. 21 pages. (Historical background, social ideals.)
- McNutt, William Roy, "Polity and Practice in Baptist Churches." The Judson Press, 1935. 274 pages. \$1.50.
- Smith, Robert E., "Methodist Episcopalians." The Methodist Book Concern, 1924. 96 pages. Paper, 15 cents.

Educational Procedures and Principles

- Blair, Winfrey Dyer, "The New Vacation Church School." Harper & Brothers, 1934. 288 pages. \$1.50. (Essential for the viewpoint of this course.)
- Smith, Robert Seneca, "New Trails for the Christian Teacher." The Westminster Press, 1934. \$1.10.

Handicraft, Handwork Projects

- Bonser, Frederick G., and Mossman, Lois C., "Industrial Arts for Elementary Schools." The Macmillan Company, 1923. \$2.40.
- "Creative Expression." Compiled by Progressive Education Association. The John Day Company, Inc., 1932. \$5.00. (Contains excellent material on techniques for different dramatic and artistic projects.)

Hamilton, Edwin T., "Handicraft for Girls." Harcourt, Brace and Company, 1932. 270 pages, \$3.00.

Leisure League Little Book Series. Leisure League of America, 30 Rockefeller Plaza, New York. Paper, 25 cents.

History of the Church

(General History)

Grant, Frederick Clifton, "The Early Days of Christianity." The Abingdon Press, 1922. \$1.40. (Paul's career; beginnings of the Church.)

Mead, Frank S., "Like a Mighty Army." Series of magazine articles in the Christian Herald, 1934-1935, giving the beginnings in American history of the ten largest Protestant denominations.

Qualben, Lars P., "A History of the Christian Church." Thomas Nelson & Sons, 1933. \$2.50.

Stuber, Stanley Irwin, "How We Got Our Denominations." Association Press, 1927. 225 pages. \$2.00. (Excellent handbook on the history, organizations, and beliefs of different denominations.)

Zenos, Andrew C., "Compendium of Church History." Presbyterian Board of Christian Education, 1896. \$1.25. (Compact and well-organized church history.)

Interpreting the Church Service of Worship and the Ordinances

McKinley, Charles E., "The Meaning of the Church Service." Commission on Evangelism and the Devotional Life, Congregational and Christian Churches. 47 pages. (Helpful booklet, graded, giving meaning of different parts of church service.)

Mummery, Helen, "Meaning of Baptism" and "Problem of Church Attendance." Undated Methodist units in Everyday Adventures in Christian Living Series. 15 cents each.

Regeister, Jacob A., "Worship of the Church." (Episcopal) The Gorham Press, 1924. 120 pages. Paper, 60 cents.

Recreation

- Funk, F. E., "Playtime Round the World." Albert Whitman & Company, 1928. 160 pages. \$1.50.
- Hall, Katharine Stanley, "Children at Play in Many Lands." The Friendship Press, 1912. 75 cents.
- Harbin, Elvin Oscar, "Recreational Materials and Methods." Cokesbury Press, 1931. 304 pages. \$2.00.
- Phillips, Grace, "Far Peoples." The University of Chicago Press, 1929. \$1.50. (Contains section on games in the Orient.)
- Rohrbough, Lynn and K. F., "Games We Like Best." Harper & Brothers, 1931. 184 pages. \$1.50.
- Smith, Charles F., "Games and Game Leadership." Dodd, Mead & Company, 1932. 658 pages. \$2.50.
- Wegener, Albert Benjamin, "Play Games and Other Play Activities." The Abingdon Press, 1930. 182 pages. \$2.00.

Religious Art

- Bailey, Albert E., "The Use of Art in Religious Education." The Abingdon Press, 1922. \$1.00.
- Hurl, Estelle May, "The Bible Beautiful." L. C. Page & Company, 1905. (Describes and tells stories of paintings and wood carvings in great cathedrals of Europe which have Christ for their subject.) (Out of print.)

Religious Symbolism

- Clement, Clara Erskine, "Handbook of Christian Symbols and Stories of the Saints." Houghton, Mifflin Company, 1886. 336 pages. (Written from the Roman Catholic point of view.) (Out of print.)
- "Handbook for Leaders of Pioneer Boys' [or Girls'] Clubs." The Westminster Press, 1930. (Shows a program based on early Christian symbolism.)

Hayward, Luise, "Religious Symbolism in Churches of Chicago Presbytery." Presbyterian College of Christian Education, 1935. (Master's thesis.)

Regester, Jacob A., "Worship of the Church." (Episcopal) The Gorham Press, 1924. 120 pages. Paper, 60 cents.

Webber, Frederick Roth, "Church Symbolism." J. H. Jansen, 1927. 395 pages. \$7.50. (Comprehensive, simple descriptions and sketches of symbols most often found in churches. Best single source for this subject.)

Wilson, Frank Elmer, "Outline of Christian Symbolism." (Episcopal) Morehouse Publishing Co., 1933. 64 pages. Paper, 18 cents.

Rural Schools

Spratt, Barnett, "Vacation Schools on a Circuit." Created by the Department of the Local Church of the General Board of Christian Education of the Methodist Church, South, and used under the imprint of The International Council of Religious Education. (Especially helpful for those working in one-room, rural schools.)

Social Ideals of Jesus

Fiske, George Walter, "Jesus' Ideals of Living." The Abingdon Press, 1922. \$1.25.

Weston, Sidney Adams, "Discovering Jesus." The Pilgrim Press, 1934. 137 pages. Cloth, \$1.00; paper, 40 cents.

Social Program of the Churches

Johnson, Frederick Ernest, Editor, "Social Service Through the Churches." 1930. 244 pages. \$1.25. (Report of the Federal Council of Churches.)

Miller, Albert, "The Church and War." The Bethany Press, 1931. 208 pages. \$1.50.

Versteeg, John M., "Christianity at Work." The Abingdon Press, 1925. 307 pages. \$1.40.

Worship Services

(Principles in Planning and Source Materials)

- Athearn, Laura May (Armstrong), "Christian Worship for American Youth." D. Appleton-Century Company, Inc., 1931. 361 pages. \$2.50. (Most helpful book for leaders.)
- Brown, Theron, and Butterworth, Hezekiah, "The Story of the Hymns and Tunes." Harper & Brothers, 1923. \$2.25.
- Fox, Selina F., "A Chain of Prayer Across the Ages." J. Murray (London), 1930. (Gives prayers from early collects and church leaders.)
- Rudin, Cecilia Margaret, "Stories of Hymns We Love." John Rudin & Co., Inc., 1934. \$1.00.
- Ryden, Ernest Edwin, "The Story of Our Hymns." Augustana Book Concern, 1930. \$2.00.
- Smith, H. Augustine, "Lyric Religion." D. Appleton-Century Company, Inc., 1931. 517 pages. \$4.00. (Stories of hymn backgrounds; suggestions for worship services.)
- Smith, H. Augustine, Editor, "The New Hymnal for American Youth." D. Appleton-Century Company, Inc., 1930. \$1.15.
- Wells, Amos R., "Twenty-four Memory Hymns and Their Stories." United Society of Christian Endeavor, 1914. (Out of print.)

Vacation Church School Units

(With Helpful Suggestions for Projects)

- Clyde, Nathana L., "Discovering God in the Beautiful." The Judson Press, 1934. (Coöperative Vacation Church School unit for Intermediates.)
- De Maris, Elizabeth, "Experimental Vacation School." International Journal of Religious Education, January, 1933. (Description of a project of building a church for all races and faiths in a New York City Vacation Church School.)

Fraser, Ellen E., "Learning About Our Church." The Bethany Press, 1934. (Coöperative Vacation Church School unit for Primary children.)

Simple, Robert Adams, "Creators of Beauty." The Pilgrim Elementary Teacher, 1932. (Good for leaders of foreign groups in Neighborhood Houses who are attempting to convert rooms into chapels.)

Spratt, Barnett, "Our Church." General Board of Christian Education, Methodist Church, South. (From Vacation Church School units for Juniors.)

SCRIPTURE PASSAGES REFERRED TO IN COURSE

(Arranged for Easy Reference)

Appropriate Calls to Worship

	UNIT
Gen. 28:16, 17.....	I
Ps. 100:4	I, IV
Ps. 122:1	I
Ps. 135:1, 2	I
Hab. 2:20	I
John 4:24	I

Inscriptions Often Found on Walls and Windows of Churches

Lev. 19:30	I
Ps. 11:4	II
Isa. 6:3	I
Isa. 56:7	I
Hab. 2:20	I
Hag. 2:9	I
John 6:35	I
John 8:32	I
John 11:28	I
John 14:6	I, II

The Temple in Jewish and Christian History

	UNIT
Ex., ch. 35.....	I
II Chron., chs. 2 to 8.....	I
Ezra 2:68 to 3:13.....	I
Psalms 84	I
Psalms 120 to 134.....	I, II
The Book of Haggai.....	I
Matt. 21:12, 13.....	I
Luke 2:41-52	I

Great Passages from the Old Testament

Ex. 20:1-17	II
Num. 15:37-41	II
Deut. 5:1-21	II
Deut. 6:4-9	II
Deut. 11:13-21	II
Psalms 46	II
Psalms 100	I, II
Psalms 119 (selected passages).....	I, II

Events in Hebrew History

Neh., chs. 1 to 6.....	III
Heb., ch. 11.....	I

Great Messages of the Hebrew Prophets

Isa. 2:1-4	II
Isa. 61:1, 2	II
Micah 6:8	II

Prayers in the Bible

II Chron., ch. 6.....	II
Ps. 19:14	II
Psalms 51	II
Psalms 84	I
Matt. 6:9-13	II
John, ch. 17.....	II
Eph. 3:14-21	II

**Events and Experiences in the Life of Jesus and His Disciples
(Often Portrayed in Church Interiors)**

	UNIT
Matt., chs. 5 to 7.....	I, III, IV
Matt. 19:13-15	I, III
Mark 1:16-20	I
Mark 1:32-34	I
Mark 6:7-13	I
Mark 14:22-25	IV
Mark, ch. 15.....	II
Luke 2:41-52	I
Luke 9:28-36	I
Luke 10:30-37	I
Luke 22: 39-46	I
Luke 24:13-32	I
John 20:11-18	I
Rev. 3:20	I

Teachings of Jesus Treasured by the Church

Matt., chs. 5 to 7.....	I, III, IV
Matt. 10:16	I
Matt. 16:13-18	I, II
Matt. 20:25-28	III
Matt. 22:34-40	III
Matt. 25:40	III
Matt. 28:16-20	I
Mark 8:34	II
Mark 10:45	III
Mark 11:17	I
Luke 4:17-19	II, III
Luke 9:49	III
Luke 10:25-37	III
Luke 12:15	III
Luke 12:24	III

	UNIT
Luke 12:32	I
John 8:12	I, IV
Acts 1:8	I

Stories of the Early Church

Acts 2:42-47	I, II
Acts, ch. 4.....	I
Acts 5:32-35	I, II

Paul's Teachings About the Church and Church Membership

Rom. 1:16, 17	I, II
I Cor. 4:2	I
I Cor. 11:23-28	IV
I Cor., ch. 12.....	I, III
Eph. 2:13-22	I, II, III
I Tim. 3:8-10	I
I Tim. 4:11-16	I
II Tim. 1:6-12	I
II Tim. 2:1-5	I

PAMPHLET MATERIALS RELATING TO SOCIAL ISSUES

"How Shall We Work for Peace?" by Joseph B. Matthews. Board of Education, Methodist Episcopal Church. (Three weeks' unit, including test, 15 cents.)

"Methodism and World Peace." World Peace Commission. Methodist Episcopal Church.

SOCIAL PROGRESS. Published monthly by the Department of Social Education, Presbyterian Board of Christian Education. (Issue for October, 1935, gives General Assembly actions for 1935.)

"The Presbyterian Church and World Peace." Presbyterian Board of Christian Education.

"Our Share in Building a New World," from "Christian Youth Building a New World." The International Council of Religious Education. 10 cents. See also the following:

"Group Action in Building a New World." 15 cents.

"General Guide to Youth Action." 25 cents.

"Youth Action in Personal Religious Living." 15 cents.

"Youth Action in Building a Warless World." 15 cents.

"Youth Action in Breaking Down Barriers." 15 cents.

"Youth Action in the Use of Leisure Time." 15 cents.

Social Action. Published by the Council for Social Action, Congregational and Christian Churches. The Pilgrim Press. Monthly.

"Social Ideals of the Churches." Federal Council of the Churches of Christ in America. 5 cents. 19 pages.

"News Flashes." Reports of news from home field. Congregational and Christian Churches, 287 Fourth Avenue, New York City.

"Overseas News." Reports from foreign field. Congregational and Christian Churches, 14 Beacon Street, Boston, Massachusetts.

"War," by Mary Hunter. Published by The Methodist Book Concern. 15 cents. (Worship service and discussion suggestions.)

Also write to the following organizations for literature:

Federal Council of the Churches of Christ in America,
105 East Twenty-second Street, New York City.

National Council for Prevention of War,
532 Seventeenth Street, N.W., Washington, D. C.

Missionary Education Movement,
150 Fifth Avenue, New York City.

World Alliance for International Friendship,
70 Fifth Avenue, New York City.

The denominational headquarters and missionary Boards of the different denominations represented.

LIST OF PICTURES WITH SOURCES

"Brown's Famous Pictures." Write to George P. Brown & Co., 38 Lovett Street, Beverly, Massachusetts, or to Garden City Educational Supply House, South Wabash Avenue, Chicago, Illinois. Price, 2 cents and 1½ cents each in lots of ten or more.

Plymouth and Pilgrim Pictures (25 pictures).

Martin Luther (No. 1265).

Phillips Brooks (No. 384).

St. Francis of Assisi (No. 2310).

John Eliot, Apostle to the Indians (No. 1455).

The Last Prayer (Christian martyrs in Colosseum)
(No. 2017).

Milan Cathedral (No. 147).

Milan Cathedral Window (No. 980).

Bronze Doors, Baptistery (Florence) (No. 2235).

St. Paul's Cathedral (No. 135), and other cathedrals
listed under famous buildings of Italy, France, and
England.

Colonial Art Society. Palmer House Building, Chicago, Illinois.
Price, 1 cent each in colors.

The Vigil, by Pettie.

The Angelus, by Millet.

Hale, Cushman & Flint, Inc., Boston, Massachusetts.

"Behold, I Send You Forth," by Tarrant.

"All Things Wise and Wonderful," by Tarrant.

The Perry Pictures Company, Malden, Massachusetts.

A wide range of pictures on religious subjects. One set covers
the life of Christ. Price, 100 pictures for \$2.00.

The University Prints, Newton, Massachusetts.

Series on cathedrals of Europe.

Series, "Evolution of the Book," especially picture showing monk
at work copying Scriptures.

VISUAL AIDS⁷

Stereopticon Slides

From the Commission on Missions, Congregational Church:

287 Fourth Avenue, New York City.

⁷ At the time of writing the following moving picture films and stereopticon slides were available from the various denominational publishing houses and headquarters. However, since visual aids are subject to great fluctuation in price and availability, the leader should be sure to check with his denominational headquarters on the visual aids available before depending upon them for a part of his program.

14 Beacon Street, Boston, Massachusetts.

19 South La Salle Street, Chicago, Illinois.

(Lent without charge to Congregational churches, except for transportation charges and refunds of one dollar each for broken slides. For other churches, \$1.00 per set.)

General Council

"The Antecedents of Congregationalism" (47 slides).

Begins with Wycliffe, tells story of Reformation and forming of Separatist churches in England, to landing of Mayflower at Plymouth.

"Around the World with Our Churches" (56 slides).

Missionary work of Congregational and Christian Churches at home and abroad.

"Congregationalism in America" (46 slides).

Landing of Mayflower, story of churches in America, to the merging of Congregational and Christian Churches.

American Board

"Congregational Shrines Around the World" (52 slides).

"English Shrines" (53 slides).

Abbeys, monasteries, cathedrals, and famous churches in England. Story of conquest of England by Christian faith.

Home Board (Historical)

"From Scrooby to Plymouth" (57 slides).

Flight of Pilgrim Fathers from England to Holland; voyage of Mayflower; development of first churches in New England.

"Guardians of the Faith in Ages That Were Dark" (67 slides).

Spread of Christianity in Western Europe; the Waldenses; Joan of Arc; John Huss; and Savonarola.

"Pilgrim Leaving the Land of His Fathers" (58 slides).

"Shrines of the Early Faith in Italy" (61 slides).

Paul's Arrival in Italy; tablets in catacombs; views of St. Peter's and the Vatican.

"Cathedrals and Churches in Europe and America" (65 slides).

"The Meetinghouses in Which Our Fathers Worshipped" (60 slides).

From the Presbyterian Church in the U. S. A., Publication Department of the Board of Christian Education, 925 Witherspoon Building, Philadelphia, Pennsylvania.

"Lux in Tenebris" (44 slides, colored). (Lecture script included.)

A dramatic story portraying the victorious struggle of Christian education through the Dark Ages and up to the sailing of the Mayflower.

"The Log College" (48 slides, colored).

Romance of Christian education in America from the crude beginnings to the present day.

"John Witherspoon, Patriot, Teacher, and Preacher" (55 slides, colored).

Story of the only minister to sign the Declaration of Independence.

Moving Picture Films (16 mm.)

From the Northern Baptist Convention, Board of Missionary Coöperation, 152 Madison Avenue, New York City. (No charge except for express both ways.) For 35 mm. films rental of \$2.00 a day per reel is charged.

"The Jerusalem Conference" (1 reel).

Place of meeting; delegates from India, China, Africa; the bishops.

"World Friendship in the Church School" (2 reels).

Primary and Junior Departments, First Baptist Church, Orange, New Jersey, working out a missionary project.

"A Michigan Miracle" (8 reels).

Interesting example of modern methods of organization and promotion of a group of fifteen churches in southwestern Michigan.

"Work of a Christian Center" (2 reels).

Unemployment relief work in and near Chicago.

Also films showing mission work in Burma, China, Africa, India, Japan, and the Philippines.

From the Methodist Episcopal Church, Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania; and Department of World Service, 740 Rush Street, Chicago, Illinois.

(Pastors may apply for free use of films, paying transportation only.)

"The Open Door" (5 reels).

A comprehensive survey of the work of the Methodist Episcopal Church throughout the United States and its possessions.

"Mission Work in Chicago" (1 reel).

Halstead Street Church and other work on Chicago's west side.

"Where Cross the Crowded Ways of Life" (1 reel).

The Church of All Nations, New York City.

"Sunday in the City of Angels" (1 reel).

Work of Plaza Church and Community Center in Los Angeles, California.

"Making Room in the Pew" (1 reel).

From the Methodist Episcopal Church, South, 810 Broadway, Nashville, Tennessee.

Appropriate stereopticon slides and a few moving picture films are available. Write to Division of Missionary Education for further information.

From the Presbyterian Church in the U. S. A., Publication Department of the Board of Christian Education, 925 Witherspoon

Building, Philadelphia, Pennsylvania. 16 mm. films. Rental fees approximately 75 cents each.

"Our Church and Our Day" (2 reels).

Deals with the work of the whole Presbyterian Church.

"A Spiritual Adventure for Youth" (1 reel).

Scenes from several conferences throughout the United States are presented in an effort to create desire in young people to attend summer conferences and to interest adults in financing them. (Worship helps.)

"Through a Vacation School Door" (1 reel).

From several Vacation Schools come pictures demonstrating a working age group program. Designed to interest workers in the Vacation Church School and to stimulate its support in the church. (Worship helps.)

"Youth Gets Ready" (2 reels).

Presbyterian youth training for leadership in the Church of to-morrow. Introduces us to the work of the Board of Christian Education in young people's summer conferences, in Presbyterian colleges, and on the campuses of our state universities.

From Central Distributing Department of the Presbyterian Mission Boards, 156 Fifth Avenue, New York City; 216 South Wabash Avenue, Chicago; 234 McAllister Street, San Francisco.

A number of different motion pictures are available, picturing the work of the Church in Foreign and National Missions fields, such as pictures of Navajo Indians; Chinatown in San Francisco; China; Siam; India; and Africa.

From the Religious Motion Picture Foundation, 140 Nassau Street, New York City.

Pictures from this Foundation may also be secured through the Presbyterian Publication Department, 925 Witherspoon Building, Philadelphia, Pennsylvania.

"Martin Luther—His Life and Times" (8 reels).

"A Christian 'League of Nations'" (2 reels).

Story of 1932 World's Sunday School Convention at Rio de Janeiro, Brazil.

"The Open Door" (1 reel).

Story of modern parish house and its service to children and young people in a metropolitan congregation.

SUGGESTED STORIES

*Assembly of World Christians," "An (see page 163).

Story of the Jerusalem conference.

*Baptismal Service in an African Village," "A (see page 162), from "God's Candlelights," by Mabel Shaw. The Friendship Press, 1933.

**"Behold, I Send You Forth'" (see page 176).

Picture interpretation.

**"Beth-el—the House of God" (see page 169), by Mrs. Charles McKenzie.

Boy's Experience in Quaker Meeting, A, from "Finding the Trail of Life," by Rufus M. Jones, Chapters VI, VII. The Macmillan Company, 1931.

To prepare the group for visit to Friends' meetinghouse.

"By an Unknown Disciple," from "By an Unknown Disciple." Harper & Brothers, 1919.

"Christ of the Andes." Published by American Peace Society, 1914.

May also be secured from National Council for Prevention of War.

To be used when facing the social issue of world peace.

Chapel Builders," "The, from "Sir Gregory's Lamp, and Other Stories," by Ivan R. Welty. The Abingdon Press, 1929.

May be used in connection with building project.

* Titles starred are found in this book.

*Church of the Lighted Candles," "The (see page 166), adapted from "The Church of the Lighted Lamps," by Elizabeth Cheney. The Methodist Book Concern, 1923.

May be used to suggest an idea for a closing program.

*"Faithful Stewards" (see page 177).

*"God's Candlelights" (see page 155), from "God's Candlelights," by Mabel Shaw. The Friendship Press, 1933.

Description of celebration of All Saints' Day in an African mission station. May be used in Episcopal church or where candles are an especially beautiful feature.

"How the Artist Forgot Four Colors," adapted from a story by Margaret Applegarth, by Blanche Carrier in "The Kingdom of Love." Harper & Brothers, 1927.

May be used when church visited has a window showing Christ and children.

Invincible Leader," "The, from "The Children's Story Garden." Published by J. B. Lippincott Company, 1920.

To be used when facing social issues of world peace.

*Knight of the Temple Door," "A (see page 170), adapted by Elizabeth M. Finn from "A Knight of the Cross," in "Stories for Special Days in the Church School," by Margaret Eggleston. Harper & Brothers, 1922.

May be used in preparation for church membership.

*Living Christ," "The (see page 165), from "Stories for Special Days in the Church School," by Margaret Eggleston. Harper & Brothers, 1922.

Meeting That Wouldn't Break Up," "The, from "The Children's Story Garden." Published by J. B. Lippincott Company, 1920. To prepare group for visit to Friends' meetinghouse.

Palace Made by Music," "The, from "Why the Chimes Rang, and Other Stories," by Raymond MacDonald Alden. The Bobbs-Merrill Company, 1930.

To be used when considering coöperation among the churches and in the group.

*Story of The Last Supper Window," "The (see page 179), from a booklet published by the Forest Lawn Memorial-Park Association, Inc., Glendale, California.

To be used when considering sacrament of the Lord's Supper.

"Swords and Plowshares," from "The Children's Story Garden." Published by J. B. Lippincott Company, 1920.

To be used when group is facing social issue of world peace, or in connection with Scripture passage, Isa. 2:1-5.

*"Two Famous Churches" (see page 159).

To be used when contrasting individualistic type of church with church having a social message.

*"What It Meant to Be an Early Christian" (see page 158).

SUGGESTED QUOTATIONS

*Call for Courage," "A (see page 184), by William P. Merrill.

*"Church of My Dreams" (see page 182).

"Dedication," by Ethel Arnold Tilden.

*"I am Your Church" (see page 183).

*"My Church" (see front of book), by William Henry Boddy.

*"Our Living Church" (see front of book), from "The Servant in the House," by Charles Rann Kennedy.

Sovereign Emblem," "The, from "The Cathedral," by James Russell Lowell.

May be used when emphasizing place of cross in church architecture.

"Spires," by Grace Noll Crowell.

*"Unity" (see page 184), by John Greenleaf Whittier.

"What Is the Church?" a selection from "The Higher Catechism," by Sam Walter Foss.

GLOSSARY OF TERMS USED

Abbey—The church of a monastery.

All Saints' Day—November 1. A feast day in honor of all the saints.

Altar Screen—A screen back of the altar which furnishes a background for it.

Antiphon—A musical response, as that of one side of the choir to the other.

Catacombs—Subterranean places of burial; used by the early Christians for places of worship.

Cathedral—Church containing the bishop's chair (cathedra); head church of the diocese.

Chancel—That part of the church separated from the rest by a screen, or by a step, usually reserved for the clergy and containing the altar or Communion table, pulpit, lectern, and choir.

Chapel—A subordinate place of worship; a room or recess in a church, containing an altar separately dedicated.

Confessional—Inclosed place where a priest sits to hear confessions.

Eucharist—The sacrament of the Lord's Supper.

Floor Plan—A horizontal-section drawing showing the arrangement of a building interior.

Lectern—A reading desk from which the Scripture lesson is read in the church service.

Litany—A prayer repeated responsively by leader and congregation.

Liturgy—A form of public worship; a ritual.

Monastery—A house of religious retirement or of seclusion from the world for persons under religious vows.

Monogram—A character composed of two or more letters combined or intertwined artistically, representing the whole or a part of a name.

Mosaics—Surface decorations made by inlaying small colored pieces of stone or glass or tile in patterns.

Narthex—The vestibule of a church; the portico of ancient churches.

Nave—The body or main part of a cruciform church extending from the transepts or from the choir to the main entrance but not including the aisles.

Pilgrimage—A journey to some sacred place.

Psalter—A book containing The Psalms.

Reredos—A screen or partition wall or carving behind an altar, usually ornamental.

Sanctuary—A consecrated place; a church, temple, or other consecrated building. In a Roman Catholic church this means the most sacred part of the church, or that part in which the altar is placed.

Stations of the Cross—Any of a series, usually fourteen, of representations, images, or pictures, of successive stages of Christ's Passion.

Symbol—A concrete or visible figure standing for something moral, intellectual, or religious. The cross is the most common Christian symbol.

Synagogue—A building or place of assembly used by Jewish communities primarily for Jewish worship but also for religious instruction.

Temple—An edifice dedicated to worship.

Transept—That part of a cruciform church crossing at right angles to the greatest length of the church or the nave.

Transepts—The projecting arms of a Gothic church.

Vestment—Any of the garments worn in addition to the ordinary dress of clergy or their assistants.





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